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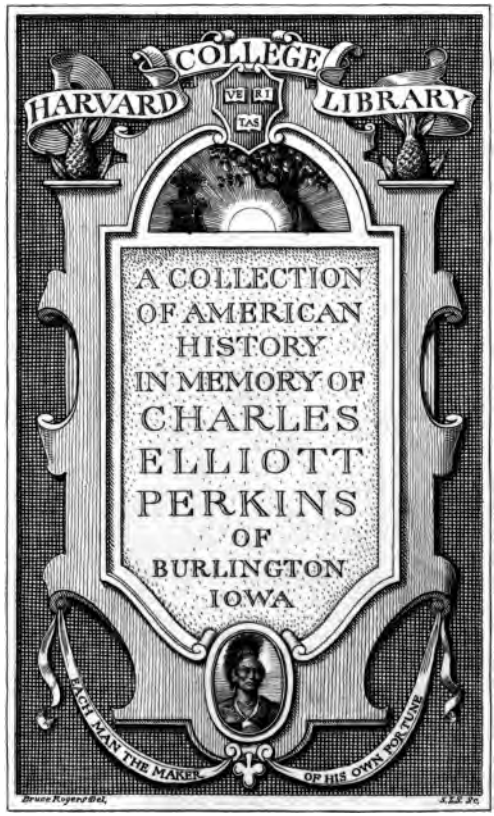
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THE GIFT OF HIS DAUGHTER

ALICE FORBES PERKINS HOOPER

MORMONISM REFUTED

In the Light of Scripture and History

A TESTIMONY TO THE HISTORICAL CHURCH

WRITTEN BY JOHN LARSEN

SAN FRANCISCO
PROTESTANT PUBLISHING HOUSE, 31 IVY AVENUE.
1899.

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Rev. E. Nelander, Ph. D., Pastor.

RECOMMENDATION.

Hundreds of Mormon missionaries are at this time spread over all the United States. Nor are they without success in gathering recruits. Not only in Utah, but in parts of Idaho, Wyoming and Arizona there is a large Mormon population with preponderant control. At this writing, a polygamous Mormon is endeavoring to gain admittance to Congress. The Mormon question is evidently a living question. Pastors of all denominations are asking how they may meet the arguments which are being pressed upon their parishioners. Many laymen are perplexed over the plausible tenets of the Mormon faith as presented by its ubiquitous missionaries. There is, therefore, an urgent need of a clear presentation of the matter by one who by experience and ability is fitted for the task. Such a man I conceive the author of this volume to be. As the reader is entitled to know something of the man who has penned the following pages, I cheerfully commend him as a gentleman of earnest piety; and the fact of being a communicant member of an orthodox church, rather than a "free lance," will not lessen the weight of his message.

That Mormonism, in its conception of God, is essentially pantheistic, will be a revelation to many; and the contrasts drawn between the Mormon and the historical Church gives the reader the best and most helpful point of view. In brief, the book is deserving of its title, "Mormonism Refuted," and it gives me much pleasure to commend it.

May God make the publication useful in the promulgation of the truth.

Edward Nelander.

December 5th, 1899.

INTRODUCTION.

While it may remain an open question as to whether Mormonism has in it enough of Christianity to entitle it to the name of a heresy, it is a fact that the Mormons have succeeded in introducing their Church to the Christian world as a Christian institution. They have succeeded in drawing out from the more cultured nations tens of thousands of souls in virtue of the claim that the God of the Christians has revealed himself to the founder of their Church. That there must have been a misstatement of doctrine, or, at least, a withholding of doctrine, in order to accomplish this, is evident from this fact itself. This being true, the consciousness of the great historical Church of Christ is not justified in sitting silently by while the propaganda of Mormonism, under glaring banners of righteousness, is making its headway and inroads upon the Church. Fully aware that many able things have been written in the past in the defense of the Christian Church against this heresiarchy, the author of this little volume appreciates that the few thoughts herein contained will in no essential way make stronger the able defense already published. Yet he feels as though a word, a testimony, added in Christian humility, would possibly do some good, reach some soul who has not decided itself, and hence in some way emphasize what has already been much abler and better stated by the learned writers in the Christian Church.

To systematically deal with Mormonism; to expose its errors by a comparative philosophical exposition, would require a volume of several hundred pages. Not only does the author feel his inability to do the subject justice; but a work of that kind would not answer his aim. His aim is to in a small volume place in the possession of the public at large such facts as he has gathered from comparison, observation, and experience; facts which, to his mind, make the doctrines of Mormonism untenable to the Christian.

The author's only excuse for this work is his love for truth,—truth as it is in Jesus. Notwithstanding the fact that the accusations Mormonism has brought against the historical Church of Christ are radically false, experience has proved that earnest, truth-seeking men and women who probably had not sufficiently acquainted themselves with Christian doctrine and history, have accepted these accusations as true, and embraced Mormonism under the impression that this pantheistic structure was the only and true Church of Christ. To these earnest, but misguided, souls who in the sim-

plicity of faith offer their energy on the altar of Mormonism, thinking thereby to serve God, my heart goes out in sincere Christian sympathy and love, wishing that they, by the light of the Holy Spirit and the grace of God, may come out from the bondage of that materialism and enjoy the saving grace, serving the God of the Christians. The fact that the Mormon propaganda has lifted men and women from poor conditions and circumin the old world, and, so to speak, given them little homes of their own in this great land of ours, is by no means any proof of Mormonism being the true Church of Christ. Material success is no evidence of spiritual truth. I keenly appreciate the force, the foresight, the will-power, and sagacity of Brigham Young in leading the Mormon people to a material success, such as we witness to-day. Neither can I help but admire the endurance, patience, obedience, and unity of the people who settled the valleys of Utah, and by hard toil and privation made these valleys blossom as the rose. The Mormon people may be a prosperous people; they may have had great leaders; they may have become politically strong. These facts I shall not dispute; I shall not deal with them. These conditions only prove that Brigham Young was a leader and a successful business man, and that is all. No one would claim that these conditions prove him to be a prophet, seer and revelator, not even the Mormons themselves.

It is the spiritual, the Christian, condition of Mormonism into which I shall enquire. The ostensible purpose and mission of the Church of Christ is, and ever has been, to deal with soul conditions, and leave the material conditions to the providence of him who says: "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you." (Matt. 6: 33.) Hence, I shall endeavor to show that the part of the doctrines of Mormonism in which it differs from the historical Church, is radically foreign to the entire association of Christian ideas,—foreign to all teaching of the Christian Church through all times and in every locality. This work is in humbleness intended also to be a warning to the many earnest souls who have not yet been deceived by this well-planned deception, but who may yet in the future be approached by its emissaries; a warning and a reminder that HE is not in the desert. (Matt. 24: 26); but that God is everywhere.

Again assuring the reader that the writing of these pages has been prompted *only* by the love of truth, and that no bitterness has in any way been intended, and sincerely hoping that this work may be accepted as an humble offering on the altar of the faith that saves, it is sent forth in the name of the blessed Redeemer, to whom be glory forever and ever.

THE AUTHOR.

The Fundamental Doctrines of Mormonism are Pantheistic in their Nature.

To arrive at a true conclusion regarding the fundamental doctrines of Mormonism, it is essential not only to be acquainted with its teachings, but also to follow these teachings through their historical development and observe their consummation. Taking Morrisism, Cainanism and Daviesism as the concluding crown and flower of the philosophy of Mormonism—these being the latest, perhaps the last, developments, and hence the logical and concluding results of its original thought—we may expect even in these to find some clue to the fundamental thoughts in that great scheme which first in these have reached their perfect development. Hence we find in these, proclamations of thoughts and doctrines which in Mormonism proper were at best only intimated, yet being contained in the original idea. We must either not treat of Mormonism at all, or else we must make the very appearance of Joseph Smith and his claim to prophetship fundamentally responsible for all the doctrinal points which have developed not only out of the main body of the Mormon Church, but also out of all its branches, all of which profess to believe in the divine mission of Joseph Smith.

The Mormon Conception of God.

The primary and fundamental conception must be the conception of God. Upon this rests the whole structure; hence it is the first to be considered. Mormonism claims that God has emerged from the common world-material or substance, and has become a God by development, (Key to Theology, page 161), or by a union of eternal particles. It blushes not when

it proclaims that God has a wife who is the mother of the souls of men. In a hymn embodied in the Mormon hymn book, and written by Eliza R. Snow, a woman of high standing in the Mormon Church, I find the following:

> "In the heavens are parents single?
> No; the thought makes reason stare!
> Truth is reason; truth eternal
> Tells me, I've a mother there."

If this is a Christian conception of God, then the doctrine of the primacy of the Scriptures has no significance. Verily, God has become like unto man, with the possibilities remaining that he may change with the varying conditions; in fact, is ever changing, governed by the laws which brought him forth.

Here is the declaration of Orson Pratt, an authority of the first rank in Mormon doctrine. In his work entitled "The Kingdom of God," Part I, pages 4 and 5, he says:

> "The Godhead consists of the Father, the Son, and the Holy Spirit. The Father is a material being. The substance of which he is composed is wholly material. * * * This is equally applicable to the person of the Son. * * * The Holy Spirit being one part of the Godhead, is also a material substance, of the same nature and properties in many respects as the spirits of the Father and Son. This is called God in the Scriptures, as well as the Father and Son. God the Father and God the Son cannot be everywhere present; indeed, they cannot be in two places at the same instant; but God the Holy Spirit is omnipresent—it extends through all space, intermingling with all other matter; yet no one atom of the Holy Spirit can be in two places at the same instant, which in all cases is an absolute impossibility. It must exist in inexhaustible quantities, which is the only possible way for any substance to be omnipresent."

In his "Great First Cause," Section 17, Orson Pratt says:

> "All the organizations of worlds, of minerals, of vegetables, of animals, of man, of angels, of spirits, and of the spiritual personages of the Father, of the Son, and of the Holy Ghost, must, if organized at all, have been the result of the self-combinations and unions of the pre-existent, intelligent,

powerful, and eternal particles of substance. These eternal Forces and Powers are the Great First Causes of all things and events that have had a beginning."

In paragraph 7 of the same work he says:

"The creation of Forces cannot be established by reason, experience nor divine revelation: it is a wild, vague speculation, without the least foundation."

In paragraph 13 we find the following:

"We conceive the sublime and glorious personage of the Deity himself to consist of a certain number of the most superior and most intelligent material particles of the universe, existing in a state of union, which *union*, if not eternal, must have been the result of the anterior and eternal powers of each individual particle. * * * We do not consider it possible for the Almighty (though we speak with all due deference to His Superior and Transcendent Powers) to create an intelligent power, or to impart it to materials where it does not already exist. * * * * As there is no being, as we conceive, able to originate this power, so there is none, as we also conceive, able to annihilate it."

Parley P. Pratt, in his "Key to Theology," gives expression to the same doctrine.

Having now from the greatest Mormon authority given the Mormon conception of God, we shall proceed to present

The Christian Conception of God.

The Christians believe that there is one divine essence, which is called and is God, eternal, incorporeal, indivisible, infinite in power, wisdom, and goodness, the Creator and preserver of *all* things visible and invisible, and that there are three persons who are of the same essence and power, and are co-eternal:—the Father, the Son, and the Holy Spirit. And the term person they use in the same sense, in which it is employed by ecclesiastical writers on this subject, to signify not a part or quality of something else, but that which exists of itself (Schmucker's "Elements of Popular Theology").

The God of the Christians being a self-existing, perfect, never-changing spirit, possesses in himself all the possibilities of existence, the fountain of all creation from eternity, and in the absolute knowledge of him eternity and omnipresence are one and the same thing. He possesses his Godhead in the inner relations of his self-consciousness, and reveals his nature to the world by placing himself in a multiplicity of relations to his world. He is the innermost, fundamental existence in all the existing; he is the Life in all that lives, the Spirit in all spirits. And as he is all in all, so, also, is all in him. As the birds in the air, and the fish in the sea, so all creatures live and move in him. The realm of time, space, nature and history is included in him as the uncreated One. But though the creation is included in God, he is not included in his creation. The omnipresent One is essentially present in every leaf and every grain of wheat; yet, by the virtue of his eternity, he himself is free, and is above and outside of all his creatures, the possibilities of whose existence he controls (Martensen's "Christian Dogmatics").

The personality of God is no form, but the unity of the most perfect consciousness and power. This objective reality, or the existence of God, need not be proven, no more than the existence of the world; neither can it be proven, that is, it cannot be deduced from a higher truth than itself; for it is itself the *highest rational truth*, just as the existence of the world is the highest truth to the sentient cognition.

The Contrast.

The contrast between the two conceptions is at once apparent. They have nothing in common. Mormonism, like the heathen religions, buried in the material, leads its God out of the rudimentary matter, forming him out of pre-existing particles by laws anterior to himself. Christianity, recognizing no existence before God, as he is "from everlasting to everlast-

ing," looks with awe and reverence upon God as the "Great First Cause" without a cause, as the fountain of life without an origin. And while Mormonism describes the component parts of God, the Christian Church rests confidently in the assurance that he is "unsearchable." While Mormonism, like all the systems of heathen philosophy, spends its force and energy in, by reason, finding out God, the Christian Church stands firm upon the Scripture, that "his ways are past tracing out."

While Parley P. Pratt in poetic terms attempts to depict an imaginary council of the Gods, for the purpose of designing and creating the world, the Christian Church, in the simplicity of its faith, accepts the account given by Moses, that "in the beginning God created the heaven and the earth." While Parley P. Pratt soars among these Gods of Mormonism, in general council assembled, for the purpose of designing and creating the world; while he in these realms of infinity is informed that wisdom—the motive power of this assembly—discovers a use for the wealth of material at hand, the Christian Church stands true to the fact that the physical universe, instead of being antecedent to God, is a realization of the ideas in the eternal wisdom of God; that not only were the uses and possibilities of the material never discovered by God, but that the *nothing* from which the world is created, is the eternal possibilities of his will, these fountains of all the realities of the world. (Heb. 11: 3.) While the God of Mormonism, after coming into existence, discovers a vast amount of matter around him, which he must put into harmony and use, the God of the Christians was before all existence, being himself the fountain and origin of all existence, bringing forth the things that are, by, from his inner depths, causing the eternal thoughts of wisdom to successively step out into reality.

With Mormonism it is not a *creation*; it is only a *formation*. It has no need of a creation of man and woman, for lo, we are told by Parley P. Pratt that when the earth became a fit abode,

a Royal Planter descended from yonder world, transferring male and female ("Key to Theology," pp. 54, 55).

My claim that the Mormon conception of God is pantheistic, is further, and I would say conclusively, proven by the following little sentence from paragraph 4 in the "Great First Cause" by Orson Pratt:

"All the ancient schools of philosophy conceived every substance to be eternal; and it was not until modern times that men conjectured otherwise."

In fact, the "Great First Cause" is a huge attempt on the part of Orson Pratt to account for God and the nature of God through material means; it is an effort to prove that the ancient, heathen schools of philosophy were right in their deduction—that God and matter were the same thing; that the only possible existence of God would be in the matter, and that the Christian conception of God is only conjecture. A vast amount of evidence to prove my argument could yet be produced, both from the writings of Parley P. Pratt and others; but I have chosen the "Great First Cause," because it is considered the best authority, is written by the brightest man Mormonism ever had, and because it is very positive and precise in its statements. Its philosophy is entirely anti-Christian. Orson Pratt is anxious to serve Mormonism by trying to prove that all things are what they are by development, and evade the great fundamental miracle of creation by providing eternal laws by which, according to his theory, not only God came into existence, but by which also the particles of this earth were brought together in the form we now perceive it. He suffers from the same ailment as some of our present-day divines, who, having become dissatisfied with the simple truths of Christianity, and entered the realm of the "higher criticism," have attempted by natural law to explain away the miracles of the Scriptures. This attempt to explain away the miracles of God is, according to the Christian conception, an unmistakable sign of pantheism. The revelations of the God

of Mormonism cannot in any way be binding upon the Christian world, his nature being essentially different from the God of the Christians; they can have validity only for those whose highest aspirations are to follow man-made Gods. And Orson Pratt was one of the Twelve; he was a great Mormon apostle. No one ever dared doctrinally to contradict his ideas. He was the defender of the doctrines and the polity of the Church. What a difference between him and the great Apostle of the Gentiles in New Testament times. Paul, the wisest and most learned of all the Apostles, had to confess in his epistle to the Romans: "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? *For of him, and through him, and unto him, are all things* (Rom. 11 : 33).

Job says: "Behold, God is great, and we know him not; the number of his years is unsearchable" (Job 36 : 26).

Isaiah says of God: "I am the first and I am the last; and beside me there is no God" (Isa. 44 : 6).

Jeremiah says of God: "Am I a God at hand, saith the Lord, and not a God far off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23 : 24).

And yet in the face of all this testimony from the inspired Scriptures, the great exponent of Mormonism boldly declares that he has found out God; that he knows the origin and the component parts of God, by saying that "the spiritual personages of the Father, of the Son, and of the Holy Ghost, must, if organized at all, have been the result of the self-combinations and unions of the pre-existent, intelligent, powerful and eternal particles of substance;" boldly disputes the omnipotence of God by declaring: "We do not consider it possible for the Almighty to create an intelligent power, or to impart it to materials where it does not already exist. * * * As there

is no being, as we conceive, able to originate this power, so there is none, as we also conceive, able to annihilate it."

Mormonism, like pantheism, conceives God as an unfree omnipresence; this being the fundamental error in pantheism, it may justly be called the fundamental error also in Mormonism.

The Mormon Conception of the Word of God.

Not only in its conception of God does Mormonism take a purely heathen ground. The Mormon conception of the Word of God has so far estranged itself from the Christian conception, that it has left it to the individual to judge as to what might and what might not be the Word of God. The Evangelical-Protestant reformation was, among other things, an assertion of two points, viz.: The primacy of the Scriptures as contained in the Old and New Testament, and the Christian liberty. It was a struggle to re-establish the Scriptures as the *only* and *highest* critical norm for everything set up as dogmatical truth, and to make possible an inner voluntariness and an existential relation to God in the individual. Utterly disregarding this divine and apostolic determination, (Mark 12: 24; Luke 24: 45; John 5: 39; II Timothy 3: 15), Mormonism sets up a new norm in its articles of faith:

"We believe the Word of God recorded in the Bible; we also believe the Word of God recorded in the Book of Mormon, and in all other good books." ("Mormonism Triumphant," page 32, Liverpool, 1849.)

According to this article of belief, we have no means of knowing how much of the literature of any and all ages is to be regarded as the Word of God, the judgments being so varied as to what constitutes a "good book." The vagueness of the expression is wholly inexcuseable; and notwithstanding the fact that the Christian Church wishes to be in every possible way accommodative, it cannot sacrifice the true principle in order to give Mormonism a chance of putting on record its

"dreams and visions" as the Word of God, and, by so doing, bring into doubt and disrepute the Word of God as it has been conceived from times apostolic, leaving no special authoritative standard for the guidance of the Church, and for those who would be seeking after truth. The fact that Mormonism has established a new and unlimited norm or standard, does not alter the fact that the contents of the Old and New Testament have been upheld and defended by the apostolic and all succeeding ages as the fulness of the Word of God, as the *only* standard and touchstone for the Christian world. That the Mormons have diverged from the path of truth also in this respect, does not surprise those who have observed their mode of thinking. It is but reasonable to suppose that a church which cannot get along without several thousand Gods, would not be likely to be satisfied with the same amount of Scripture that the Christian Church does with its one God. Nor is there anything to prevent that Mormonism—having already appropriated to itself the heathen gods—also incorporates in its "Word of God" the heathen philosophy of all the ages past, and still adds thereunto. The Christian Church will continue to fight its battles on the lines already determined eighteen hundred years ago; will continue to try all doctrine upon the Old and New Testament, and try the spirits by that Spirit who inspired these writings and consummated his revelation in the grand apocalyptic vision to St. John on the Isle of Patmos.

But the abnormal, warped, and anti-Christian conception in Mormonism of the Word of God rests in the misconception of the Holy Ghost: regarding the Holy Ghost as an impersonal substance, the history of his dispensation—the Word of God in history—becomes obscure. History itself has no longer any but a common significance. The great heroes who testified and died for religion are only offerings upon the altar of some world-spirit, some spirit of the time; the great events in history are only physical manifestations of a struggle, carried on for a world idea, which, indeed, makes use of man in its pursuit of consummation, but which otherwise has no use for man

himself. There is here no question about the individual himself, but only of the qualities that he may possess, by which he can serve the world idea—the world-spirit.

The Holy Spirit of the Church of Christ, as a personality, seeks no other aim than the human personality; seeks to make the human soul a temple for the living God. It does not sacrifice man to an idea, but sacrifices all for man. This is the difference between the Holy Spirit and the world-spirits. The anti-Christian conception of the Holy spirit, naturally leads to an anti-Christian conception of the Word of God. Hence, in Mormonism, the word of the world-spirits is incorporated in the Word of God; every world-spirit manifesting itself is regarded as a holy ghost. The contradictions to which this opens the door will in time shake the very foundations of Mormonism, and shatter it before the power of the mighty Spirit that brooded over the waters in the beginning.

The wrong conception in Mormonism, that the Holy Spirit is not a person, but consists of an inexhaustible quantity of particles, has given rise to the just as erroneous conception, set up by Morrisism in its attempt to solve the entanglement of contradictions, that besides the Holy Spirit in Mormonism proper there are holy ghosts, in the form of man, moving around in the universe, doing the bidding of the eternal laws. Both of these views are founded in the pantheistic heresy. Being rooted in the cosmic principle, these ideas do not contain any solution, cannot lead to the acknowledgement of the true and living God; but lead their votaries into all kinds of vagaries and abnormities, resulting even in the dementation of those whose mind cannot withstand the shock of endless and insolvable mysteries.

The Holy Ghost or Holy Spirit of the Christian Church is one. It is neither an inexhaustible quantity of particles without personality, moving according to an eternal law, nor a number of personages executing the decrees of God. The Holy Ghost of the Christian Church is not a *material* personality. It is not the material, but the forming *principle* in the material,

the heavenly Master Worker who forms into inner realities the eternal possibilities of the Son of God, who brings forth the material as a realization of the ideas in the eternal wisdom of God. He *exists* with God before any physical manifestation took place, while all that is now visible existed yet only in the eternal idea as possibility. As it is the work of the Holy Spirit to create all things; as he is the Master Worker also in the New Creation; as it is his mission to unfold the Christ in history,—to prepare a perfect Church for Christ through time,—the claim of Mormonism, that the Holy Spirit has been withdrawn from the historical Church, causing a general apostacy, until the appearance of Joseph Smith, is a claim not only contradicted by history, but contrary to the very nature and office of the Holy Spirit, and rests in an obscuration. If it were possible that ever the Holy Spirit could separate himself from the holy history, he would cease to be a spirit of revelation, and become only a mythical, a mystical and apocryphal spirit. It is he who is the transmitter of the Christian tradition. And not only is he the spirit of remembrance; not only is he constantly reminding the Church of the resurrected and ascended Christ; he is the explainer of Christ in history. He follows the testimony from the day of Pentecost down through the ages, and makes clear to the Christian consciousness the Scriptural truths. He is ever present in history as the vivifying, the free-forming and plastic Work-Master, as the principle of free development, incessantly creating something new upon the earth; ever renewing and continuing the Christ-life in each single individual, and in the whole kingdom of God. He regenerates the Christian doctrine and the Christian cultus in new forms—always in harmony with the eternal type and idea, and searcheth all things, providing new ways and means for the enlargement of the dominion of Christ. He is the Paraclete, hence the Comforter, through all history, both for the individual and for the whole Church, to which the promises of history belong. And as the ever-present principle for the living development, he proves in *power* that the kingdom of Christ

never dies, and never becomes obsolete. And it is only by possessing holiness in his own ego, by being the *personal* Spirit, that he can be the Spirit in the assemby of the saints, that his aim can be the salvation of the individual, that he can be the heavenly guide of the soul. An indefinite, universal spirit must work in a more or less blind and instinctive manner, and, for this reason alone, cannot be a Holy Spirit,—its aim can be only general. It is owning to the pantheistic, Spinozian element in Schleiermacher that he determines the Holy Ghost as an impersonal, social spirit, by which an unclean commixture of the Divine Spirit and the created, sinful, human spirit appears. It is the same error that Mormonism makes in declaring the Holy Ghost as impersonal; hence, the entanglement in contradictions experienced by those who have attempted to follow this philosophy to its logical conclusion.

In presenting the Book of Mormon to the world as the revealed Word of God in these latter days, Mormonism seeks to defend it by claiming that it is Scriptural. That this is a false claim is unknown even to the majority of the Mormon people. A great number of them have never read the book through, and those who have read it, have, for several reasons, not discovered any inconsistency. Already, in the First Book of Nephi, third chapter, paragraph 40, we find the positive statement that the Bible is not reliable; that it is not complete; that the plain and precious truths have been taken away from it. (See also Second Book of Nephi, chapter 12, paragraph 8.) The fact that this statement is made in order to establish the necessity of new revelation and make room for Joseph Smith, will by no means lessen the seriousness of this perversion. In his Second Book, chapter 1, paragraph 8, Nephi makes the statement, that "Adam fell that man might be." The intent of the whole paragraph is to inculcate that God had destined that man should fall. That this is diametrically opposed to the Christian idea of God and the true theodicy, need hardly be called attention to; besides, in the conception of the Christian Church, it is considered a blasphemy to make God

in any way responsible for, or, still worse, the author of, the fall of man. But it is not necessary to go on dissecting this Mormon Bible. It is fundamentally heretical. That it preaches repentance from sin, does not justify its being offered as the Word of God. Any attempt to shake the faith of the world in the Bible as the only standard and infallible rule, is a work to destroy the very Word of God and the apostolic symbol. The divine authenticity and completeness of the Holy Scriptures must remain undisputed. The moment the divine authority of the Bible is left to the decision of man; the moment it is left to be judged by him, instead of him being judged by it, that moment the door is opened for the eventual rejection of all in the Old and New Testament that cannot be interpreted in conformity with the whims and tendencies of sinful man. The Bible, as we now have it, has been the pillar of light to salvation for ages; has been the guide in history for the living Church of Christ. It cannot be overthrown or brought into disrepute by the Book of Mormon, or by any book of whatever nature. In this contest, the Book of Mormon must fall; for the Word of God remaineth forever.

The testimony of history is clear against Mormonism; and notwithstanding all the learning and zeal with which its champions have proclaimed these conceptions in the name of Christianity, the historical Church will ever be on her guard against such heresies, no matter in what form they may appear.

Some of the Claims of Mormonism Examined.

The Claim that the Historical Church Rejects the Spirit of Prophecy and Miracles.

The Christian Church has never taught that there was no more need of prophets; on the contrary, it teaches that the spirit of prophecy is general in proportion as the individual is conscious of God and filled with the Holy Spirit. The Holy Spirit, knowing all the past and all the future, makes clear to the consciousness of the Church these things, in proportion to the receptibility of the believers.

The historical Church, then, is not dependent upon any single man for its prophetic vision. The day of Pentecost passed, the Holy Spirit poured out, every believer is entitled to enjoy the great visions of the future, if he will only live and become absorbed in the idea of the new creation,—live in the dispensation of the Holy Spirit; as the great apostle says: "Desire earnestly spiritual gifts, but rather that ye may prophesy" (I Cor. 14: 1).

The very fact, as stated by Orson Pratt in "Divine Authority," page 14, that miraculous evidence is not infallible, is the best argument why the Christian Church should not, and can not, rest upon carnal miracles; and that while everything is possible to him who has sufficient faith, the Church must, and can, exist without carnal miracles being an essential part of it.

The claim of Mormonism, that the historical Church rejects prophesy and miracles, is a manufactured and false accusation. Upon such sweeping, but unproven, statements Mormonism builds a defense that is made to appear plausible to everyone who is not in the closest touch with Christian consciousness in history. Its claim, for instance, that the Christian

Church does not believe in revelation, will appear false to the most casual observer of history. No period in the history of the Christian Church has been without revelation a greater length of time than Mormonism itself under the leadership of Brigham Young, notwithstanding its boast of direct and immediate revelation. The study of the lives of the witnesses of Christ in history will satisfy any unbiased mind that God the Holy Spirit has, so to speak, walked down the aisles of history, arranging, instructing, revealing, and thus preserved and progressed the body of believers, or Christian consciousnesses—the Christian Church—at all times, through every locality of the Church. The Christian Church believes that the work of the Holy Spirit was not finished on the day of Pentecost, but that that day was the beginning of its dispensation ; that not only was he the educator and instructor of the Apostles and their cotemporaries, but that he continued his work on earth after the apostles and all the eye-witnesses had departed. It believes that the Holy Spirit was present not only in the apostolic confession in the New Testament times, but also when that confession was defended and continued in the Nicean Council as against the Arian heresy ; it believes that besides the indwelling of the Holy Spirit at all times in the believers at large, there has been a host of representative men, such as Justin Martyr, Augustine, Dionysius, Clement, Origin, Anatolius, Victorinus, Eusebius and others, who in the early Christian Church were inspired by the Holy Ghost and lived deep mystic lives in God, many of them being ever afterwards regarded as the early Fathers and defenders of the Christian Church. The Christian Church holds that Luther and the Reformers gave expression to the consciousness of God in the Church, as against iniquity and false doctrine that had come in upon the Church ; and that these Reformers reasserted the fact of the living presence of the Holy and Prophetic Spirit in the Church. It believes that the thousands who, with praise on their lips, died at the stake or under other tortures, for the faith that was in them, were in as close a touch with their God

and the saving grace of his Christ as any one who in the latter days claims to have received a like commission from on high. And as to the bearing of testimony, there seems to be irrefutable evidence that the Holy Spirit is now and has ever dwelt in the Christian Church. It is the much accused Church, (even in its seemingly divided condition), that has carried the testimony of the living God, of Christ and him crucified, to the ends of the earth, at the expense of millions of dollars and loss of hundreds of lives; while accusing and boasting Mormonism has contented itself in its pretended high calling with railing at the Christian Church at home, and finding fault with it. What has Mormonism done for foreign missions? How far has the light it claims to hold sent its rays? How powerfully has its wonderful miracles wrought conversion in the mind of the heathen who does not know God? With the exception of a very few missionaries sent out to such places as the Hawaiian Islands, Tahiti, etc., Mormonism has expended its strength, and such tithing moneys as the government of the Church has not otherwise used, in harassing the different denominations of the confessed Church, and consigning them to hell for unbelief in its pretended prophet.

Let Mormonism show its faith by its works. The mission of the Christian Church is to preach Christ and him crucified, and not Joseph Smith. Meet a Mormon missionary, and the question with him is not whether you believe in Christ, but in Joseph Smith. Upon your view of him depends your standing as a Christian. Joseph Smith and his prophecies is the all-absorbing topic, the essentials in saving faith. In ninety-nine out of every hundred sermons Christ is obscured in order to provide a background for the figure of the latter-day prophet. An attempt to force to the rear even God himself was made when it was inflicted upon the High Council of the Mormon Church by Brigham Young, that Adam was the God of this earth. (Rocky Mountain Saints, pp. 492–494.)

Here are the words of Brigham Young:

"Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and

sinner! *When our father Adam came into the Garden of Eden,* HE CAME INTO IT WITH A CELESTIAL BODY, *and* BROUGHT EVE, ONE OF HIS WIVES, WITH HIM. He helped to make and organize this world. He is Michael the Archangel, the Ancient of Days! about whom holy men have written and spoken. HE IS OUR FATHER AND OUR GOD, AND THE ONLY GOD WITH WHOM WE HAVE TO DO. *Every man upon the earth, professing Christians or non-professing, must hear it,* AND WILL KNOW IT SOONER OR LATER." (Discourse in the Tabernacle, April 9th, 1852.)

This doctrine rests to this day in the obscure consciousness of the Mormon people, being emphasized by their great leader Brigham Young. All this is the product and result of immediate and direct revelation and the spirit of prophecy and miracles claimed by the Latter Day Saints. Why was this not revealed to the apostles of Christ?

It is by the power and inspiration of the Holy Spirit that the Church in history has ably withstood and repulsed the attacks of all the heresies that have appeared from the very time of the apostles. The marching onward with the banner of Christ unfolded and aloft to-day, is the fulfillment of the continued and progressive prophetic vision of the Church in history. And as regards the apocalyptic vision of the Church, the only new thing that Mormonism can lay claim to is, that it has powerfully attempted to materialize and sensualize the prospects of the future, held in common by all believers from the days of the apostles. The representatives of Mormonism, for instanee, boldly claim that in the celestial kingdom the exalted shall be kings in a family of many wives; caring nothing for the teaching of the Scriptures, that there shall be no marriage in heaven. They boldly claim (as was developed in the teachings of Joseph Morris) that there are millions of Gods, related by intermarriage, and that at present there are men upon the earth who are saviors older and greater than Jesus ("Spirit Prevails," page 10). This doctrine rests in the deification of Adam by Brigham Young. These and many other blasphemies the Christian Church refutes, and protests against to-day, as ever, in the power and light of the Holy

Spirit, defending the simple, the saving faith—the worship in spirit and in truth—as taught by the Savior himself. The day that the Christian Church fails to take a stand against such perversions, it may justly be accused of having lost the spirit of inspiration and truth. At present, it is Mormonism that stands accused along with its pantheistic allies,—accused of attempting to convert the Christian world into materialism and empty forms.

On the same page, in his "Divine Authority," that Orson Pratt states that miraculous evidence is not infallible, we also find the following statement from him:

"The miracles wrought by Joseph Smith are evidences of no small moment to establish his divine authority."

This needs no refutation. The contradiction only shows how a man like Orson Pratt,—who in the Christian Church possibly would have been able to do a vast amount of good,—by determining himself for Mormonism, became so mentally entangled in contradictions as to give evidence of it everywhere in his religious writings. That Mormonism necessarily repressed and checked his spiritual life and destroyed his individuality as far as it could, and made him a part of the great machine, to which he had become a slave by yielding up his independent, personal, existential relation with God, is evident from the fact, related by Mr. Stenhouse in his "Rocky Mountain Saints," that while he at first rebelled against the Adam-God doctrine, as advanced by Brigham Young, he within a week retracted his contrary utterances, and publicly declared from the pulpit in the great tabernacle, on a Sunday morning, that his lips should forever be silent upon that subject. These are deplorable facts, standing against Mormonism as proof that it sought to control the conscience of man, and bend it to its own ends whenever it had an opportunity of doing so.

The claim that the Christian Church has either rejected the Holy Spirit, or has been left without its guidance and power,

is unwarranted by both its history and philosophy. The object of the historical Church has ever been to develop an individual consciousness in every believer; to establish a direct fellowship with God. It has ever been its aim, all claims to the contrary notwithstanding, to establish a relation of revelation even between the individual and God, in order that the single Christian might be fortified against imposition from without, living in a constant life of revelation himself—in an existential relation—in which there is a direct touch with the nature and will of the Holy Spirit. The Christian Church stands in history as the grand defender of the miracles of God; not the carnal miracles of Mormonism and heathenism. The Christian Church is the only institution which unwaveringly has held to the Scripture truth, that the miracles recorded in the Word of God cannot be explained by the physical laws now known to man. It stands as the keeper of the truth as against all heresies, whether they be of a Jewish or a heathen nature; as a defender of the spirit of revelation, that shall teach every individual to know God. It stands as the defender of the Holy Spirit in history, of the grand testimony set up before the nations of the world concerning the Son of God. Not a period in history but that the incarnate Word has been proclaimed to a fallen world as the eternal remedy for the ills of sin.

History bears record. Its ground is strewn with martyrs to the high and holy name of Christ. The world is baptized with the blood of those who testified to a continued and constant revelation, and who would rather die in fellowship with Christ than live and enjoy this world in a submission to the whims and pretended revelations of men like Brigkam Young. These are facts to be pondered over by the soul created in the image of the living God before embracing doctrines of doubtful value of which it knows but little.

The ordinary preaching of Mormon missionaries, seeking converts in foreign fields, might be mistaken for the Word of God;—the fundamentals of Mormonism not being set forth

on such occasions,—but view it at a closer range, and see its material God, brought forth by pre-existent laws, with his absence of omnipresence, walking around from globe to globe in the universe, depending for his existence upon the material world and the laws which, according to Mormonism, gave him life. Behold his Son, the Savior, nothing but a perfected man, moving about in the vast expanse of the heavens, no one knows where. Behold its Holy Spirit, being particles of substance, floating in the material world. Behold the marriage of the Gods, their plurality of wives, and the whole association of sensual ideas connected with the material and heathen conception of the Scripture. Behold its prophets without revelation, and its wonder-workers without miracles; its priesthood without the power to convert. Behold Mormonism in Utah. Look about for Christian consciousnesses, for converted souls, your disappointment is as great as are the claims of that Church. The hundreds of thousands who inhabit the Zion of our time in the wilderness have, indeed, been converted to Mormonism, to heathen Gods, to altars of wood and stone; but the heart, in a great majority of cases, remains unchanged. This is the experience and observation of the author. Behold this heathen institution, with its pretended heaven-given priesthood, and reeking with blasphemies, and turn away in disgust from a picture so sensual, from a worship so void of spirit. Turn to the living God, who, being himself the fountain of life and the unsearchable cause of eternity, does not depend upon the reasonings of frail man for his existence. This God of the Christian Church is the same God who has been proclaimed through all the ages: a God unknown to the world; a God unsearchable; a God full of grace and mercy, in whose eternal, holy and spiritual love the sin-burdened and weary soul can find complete rest. This is the testimony of the Christian Church, that a contrite spirit is more acceptable to God than all the forms of a visible priesthood; that the blood of Jesus saves from sin; that simple faith in him is the essential requirement to justification, and that without these all the

outward and pompous priesthoods in the world availeth nothing.

In the face of these evidences, how can any but a diverted mind set up the claim that there has been a general apostacy of the historical Church? The Christian Church in its weakest condition has never reached the low, material depths of Mormonism, which now sets itself up to judge an institution the purity and glory of which it never can attain.

The Claim, that a True Prophet would meet with the same Reception in the Nineteenth Century as Jesus did in his time, advanced to prove that Joseph Smith was a True Prophet.

(Orson Spencer's Letters, page 13, Liverpool Edition, 1848.)

The comparison is a grand mistake, based upon the ignorance of the dispensations of God; and that, too, by a people in whose mouth the word dispensation is the first and the last. They forget that Christ, the principle of the new creation, came to the earth at a time when the human race knew nothing about the gospel; a time when the Jews, having filled their mission, clung with tenacity to the dispensation of the law, regarding their covenant as the concluding one, instead of willingly giving way to that for which their dispensation was only the preparation; whereas, if a true prophet were now to appear—even in the sense in which the Mormons conceive of prophets—he would face a race and generation which possesses the evidences and the history, not to speak of the inner consciousness, of a development of the gospel truths extending over a space of eighteen hundred years. How little faith in the mission and work of Jesus; how small a conception of Jesus in history, to think and to claim that after eighteen centuries of work, with the blessings and light of the Holy Spirit, sent to the world on the day of Pentecost, the advance

should be so small that even a prophet should yet in our day be received with the same derision as Jesus in his day. The Mormon Church seems to entirely overlook the fact, that while Jesus in his first advent came to the world to *establish* his Church, he would now, were he to come to the earth at the present time, be received by the Church he then established; that Church having been working its way and leavening the race for the space of eighteen centuries. How little regard for the host of witnesses who, during all these centuries, have lived lives of purity, sacrificing all for God, and, entirely resigned in his will, have endured trials and persecutions as great, if not greater, than any to which the exponents of the Mormon doctrine have been exposed. The historical Church to-day stands grateful for the host of witnesses in history, for the beacon lights who, chosen by the grace of God, left their testimony in history as an evidence to the truth spoken by the Savior, when he said that the gates of hades should not prevail against his Church (Matt. 16 : 18). The Christian Church rests confidently and securely in the assurance of the sublime and all-embracing work of Christ; rests in the indisputable fact that Christ has lived in history, in an unbroken and permanent manner, to the salvation of thousands of souls, and as a sign and a testimony to the world that the dispensation of the Holy Spirit is a time for work, extending from the day of Pentecost until the perfection of the Church is accomplished. Deny Christ in history, and you deny the teachings of Christ. If Christ has not entered into history as a living power, as eternity personified in the midst of the sinful race, his personal sojourn on the earth has lost its significance. It is because of his presence in history that men and women have left all things to bring the love and light of him that saved them to the land of the heathen who worshipped stone and wood. It is because of his presence in history that millions of men and women to-day, under domes and spires reaching toward the sky, unmolested can sing the glory to the name of the Triune God, the presence of whose saving grace has made eternally

happy and blessed thousands upon thousands. His presence is traceable in all the advancement of the ages; the Spirit continually preparing consciousnesses, swelling the vast multitude that is to come out of the great tribulation, having washed their robes in the blood of the Lamb. To the historical Church Christ is the ever-present prophet, sufficient unto salvation for those who believe. The Christian consciousness demands no carnal miracles to strengthen its faith; it rests in the one great miracle of conversion—the New Creation. The crucified, resurrected and ascended Christ is its pillar of light and its cloud of fire; it needeth not the ushering in of any new tidings; the old story of the cross being all-sufficient.

And it is not the body of true believers that persecute those who set up the claim of holding the keys of heaven. The true believer has no time to condemn; it is not his mission to punish or exterminate the enemies of Christ. His mission is that of saving souls; it is his mission and his joy to look for good things and proclaim good tidings, and not to pick fault with the world. The historical Church rests secure in the omnipotence and competence of God to deal with both truth and error; and while it refutes error in the name of its Redeemer, it persecuteth not. It needs not to proclaim the truth in the cloak of special prophecy; for lo, its entire life is a prophecy,—a declaration of the living God, whose Spirit fills the heart with unspeakable joy. It has found the more excellent way—spoken of by Paul—the way of love, which embraces all things.

Mormonism is welcome to its prophets; its outward pomp and demonstration; its high-sounding claims of visible priesthood and paraphernalia, and all its tangible and sensual means of salvation. It is welcome to remain absorbed in the extensive form, and to rest in its material conceptions of the spiritual things of our blessed Lord. The historical Church still defends the truth enunciated by the Fathers from the apostolic times, and sounded through all the periods of history, that every converted soul is a priest before God; that the highest priesthood

conceivable is to be filled with the Holy Spirit, which leadeth into all truth. The historical Church has experienced that Christianity does not consist so much in form, as has been claimed by the different parties which all along the line of its march have sprung up, upbraiding and reproaching the Church for its simple security in the invisible things, admonishing it to follow all kinds of prophets and partialities, preferring the world and its empty show to Christ.

To claim that the world is not much better now than it was in the time of Christ, is tantamount to saying that there is no perfecting power in the gospel, and that the Holy Spirit has failed in its work. Are the struggles of the great conventicles, the great conciliums of history to be regarded as fruitless? Are the prayers and fastings, the earnest research and endeavor of truth-seeking souls in every location of the confessed body of Christ for ages, to be counted for naught and without results? Are the decisions of the testifying witnesses in history to be discarded as false, inadequate, and even inappropriate? Must every sign of Christ in history be rejected? Mormonism answers, yes.

The following extracts from passages to be found in the "sacred" philosophy of the Mormon Church are here given in evidence:

"Divine Authority," by Orson Pratt, page 3:

"If the Latter Day Saints are not what they profess to be, one thing is certain, that no one ever will be able to confute their doctrine by the Scriptures; however imperfect the people may be, their doctrine is *infallible*. Can this be said of any other people who have existed on the eastern hemisphere during the last 1700 years? No. Their doctrines have been a heterogenous mixture of truth and error, that would not stand the test one moment when measured by a pattern of inspiration; some disparity could be seen and pointed out—some deviation either in the organization or in the ordinances of the gospel could be shown to exist. And now after so many centuries have elapsed, and when human wisdom has been exerted to its utmost strength, and the most exalted and gigantic talents displayed to lay a stable foundation wheron to build, we awake and behold all an empty bubble—a vain show—a phantom of man's creation, with scarcely a vestige

of the ancient *form*, to say nothing of the *power*. In the midst of all this thick darkness, a young, illiterate, obscure and inexperienced man announces a message from heaven, before which darkness flees away; human dogmas are overturned; the traditions of ages are uprooted; all forms of Church government tremble like an aspen leaf at its approach, and the mighty fabric of popular sectarianism is convulsed and shaken to its very foundation. How happens all this? If Joseph Smith were an impostor, whence his superior wisdom? What power enervated his mind in laying the foundation of a church according to the ancient order? How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonize with the system of Jesus and his apostles in every particular?"

On page 6 of the same work:

"Previous to the restoration of the *gospel* by an angel, God had no people in Babylon, and therefore could not call them out. An unauthorized, uninspired priesthood, preaching a perverted gospel, never could raise up a people of God in Babylon; for they themselves are Babylon, and all their converts or children are begotten after their own likeness, with Babylonish inscriptions upon their foreheads."

In "The Kingdom of God," by Orson Pratt, Part II, page 8, we find the following statement in evidence:

"Since the apostles fell asleep, the simplicity and purity of the ancient gospel has been awfully perverted; its ordinances have been changed, especially the ordinance of baptism; while the ordinance of the laying on of hands for the gift of the Holy Ghost, has been almost universally done away. No churches, either among the Papists or Protestants, have taught all the first principles of the gospel in their proper order. By this we know they are not the church of God. God is not with them. Their sins are not forgiven them. The Holy Ghost is not given to them. And they cannot be saved in the fulness of the glory of the Father's kingdom—neither they nor their fathers for many generations past. All have gone astray—far astray, from the ancient gospel. * * * They have nothing to do with Christ, neither has Christ anything to do with them, only to pour out upon them the plagues written. He has not spoken to any of them for many centuries, neither will he speak to them, only in his wrath, and in the fierceness of his anger, when he riseth up to overthrow, to root up, and to destroy them utterly from the earth."

In "The Kingdom of God," Part IV, page 7, Orson Pratt

advances the following false accusation, in order to prove that there is no Christian Church outside of Mormonism:

"It has been the study of the wicked impostors of modern times [the Christian ministers] to persuade the people that the promised signs of the gospel are not needed now."

Such is the complete denial made by Mormonism of the gospel in history, in order to establish a necessity for the appearance of a man like Joseph Smith. What a pity that nothing less than the destruction of the whole historical Church; that nothing less than the rejection of all the effort in history to proclaim Christ, is needed to justify the appearance of Mormonism. This want to entirely eliminate from the earth everything that bears record of Christ, is, indeed, befitting heathenism which, in the Mormon Church, under the guise of Christianity, seeks to foist itself upon the enlightened nations of the world, and defeat the aim of Christ. Not enough, that the philosophy of pantheism, in the garb of Christianity, through the representation of such banner-bearers as Hegel, Fichte and Schelling, succeeded in powerfully influencing the great philosophical schools of Germany, and attempted to swamp the Christian simplicity and truth. Not enough, that it was driven back through a mighty struggle, in which the Christian Church gave every evidence of its live state, its vital power and great learning: this same philosophy has retained its audacity, and boldly comes forth, in spite of all the historical facts against it, and offers itself as a substitute for the plain philosophy of the only living God and his Christ. To Mormonism, history counts for nothing; the great battles fought, the ground gained through the fearful and sacrificial struggle, is to the prophet of the latter days only wind and chaff. The Christian consciousness that will not accept Joseph Smith with his elaborate claims, is to Mormonism no Christian consciousness at all. The sweet communion with God and the implicit faith of Christian heroes, weigh nothing in the balance against the life of the soul converted from Christ

to Joseph Smith. The personal faith of a Luther, the fruitful lives of a Calvin, a Zwingli and a Wesley, must necessarily fade in the presence of a Brigham Young. The millions in all Christian lands, who faithfully acted their part in history—in fact, made history—and died in the blessed assurance of eternal life, count for nothing against the handful of people which have been willing to support the banners of Mormonism, and in defiance of all Christian faith, learning and government, watch for the kingdom of Christ from the lofty heights of the Rocky Mountains. In fact, all else must become a lie in order that Mormonism may become true. To reject eighteen hundred years of Christian experience; to believe that all the testimony given of Christ during a thousand years is untrue, and has been a groping in the dark, and that all the light of the Holy Spirit was reserved for the latter-day prophet, is, in the eyes of the Mormon hierarchy, good Christianity, and belongs to the tenets of saving faith.

Orson Spencer, in speaking of the Mormon people, says:

"Our worship differs from that of other religious people, inasmuch as we have the knowledge of God, and the true doctrine and order of his kingdom, beyond all perplexing doubt and diversity of opinion. It is utterly impossible for intelligent and devoted sectarian clergy to lead their hearers into any considerable knowledge of God, for this very potent reason, that they neither know much of him themselves, nor, indeed, have they the means of knowing him." (Orson Spencer's Letters, page 33; Liverpool, 1848.)

Here we have the testimony of another learned Mormon further confirming the truthfulness of my remarks regarding the Mormon view of the Christian Church. A similar claim is made by James F. Bell in "The Millenial Star," of June, 1851. With so little appreciation of the historical Church, it is no wonder that Spencer later declares that the Mormon religion has more light and truth, and the power of the Holy Ghost to support it, than any other that has existed since the days of the apostles (page 38). It is, indeed, a wonder that they

allow the Church of Christ ever having been on earth before the appearance of Joseph Smith.

Now, while the historical Church, or Christian body of believers, do not deny to Joseph Smith, Brigham Young, or any other person, the right to receive revelation from Jesus Christ, it fails to see of what importance, other than reciprocal, such revelation should be to the thousands of souls now living, to whom Christ and his saving grace has also been revealed. Nor does it see of what import, other than very general, such revelation should be to the host of Christians who lived in Christ while on earth, and who have passed beyond the realm of the material. Much less still does the Christian Church understand how the fact that Joseph Smith, *possibly*, has accepted Christ and his saving grace in faith, should assign the whole body of believers,—distributed in the Christian denominations,—who accepted Christ before Joseph Smith did, to the realm of hypocrisy, lies and darkness, and leave the world no better than it was before the appearance of Christ. On the contrary, so preposterous a claim puts the Church in doubt concerning the true Christian sincerity and love of Joseph Smith and his followers. Howbeit, the historical Church judgeth not, but leaves a question, even as important as this, to be settled by the Almighty in his own time. The Christian Church can only deplore the fact that there are people who are willing to accept the testimony of one person as against Scripture and history. It can only bear its testimony against error, and continue to pray against the power of darkness and lies: "Thy kingdom come."

The Claim that the Christian Church is Divided, and hence cannot be the True Church of Christ.

John Jacques, in his work "Exclusive Salvation," gives evidence of a very limited acquaintance with the existing Christian Church and its doctrine. When he declares that if one of the denominations be the true Church, then all other preachers are false teachers, crafty deluders, having no authority from God, he really does not know, or fails to state, the conditions as they are. Now, neither the Lutheran, the Episcopalian, the Presbyterian, nor any other of the great branches of the Christian Church, claims to be the only and exclusive Church of God. They are, each one of them, aware that the Church is not perfect; that it is yet in a militant state; in a fragmentary condition, through which condition it is approaching a time when all shall be able to unite even in the same form of worship. The Lutheran does not believe that his is the only Church in which God has his children; he looks for the children of God wherever Christ is confessed to be the Son of God. The Presbyterian is a Presbyterian because he believes that that branch of the great Christian body is more in conformity with the truth than the other branches; but he does neither claim that his is the perfect branch, nor that the other branches are not of the truth. Thus the Christian Church makes it possible for every individual, without regard to the petty differences in conception, to, in some form or other, approach the mercy seat of God, and develop the character of the New Creation. The great body of Christian believers are still looking forward to a unity; but this unity it will not attempt to force, as that would, at the present stage of development and acknowledgment, involve the obliteration of individuality, and bring everything back to a latitudinarian basis.

Mr. Jacques has the privilege of viewing the Christian Church as he pleases, or not view it all; but this is the Chris-

tian view of it. The Christian Church may appear different to the Mormons; but Mr. Jacques was evidently not aware of the fact that here there is no possibility of altering the doctrine of the Church to suit the peculiar conditions of its members; while in Mormonism a new revelation will adjust any matter. The doctrines of the historical Church were determined upon already in apostolic times, and the Church is very jealous in guarding them; consequently, in the Christian Church the individual has to grow up to the perfection of the faith, and that takes time. This is why there is yet time. This is why the gospel is yet preached. This is why justification and sanctification is still going on,—the bride being made perfect to receive its Lord and Master.

Mr. Jacques may think his Church very perfect, and quite a unity in outward form, and still there may be no more inward unity than he sees in the Christian Church; yea, even not as much. Mormonism may find any amount of inscriptions in the ground; it may point to a great number of prophets; it may set up innumerable claims in the name of God; but the building up of the Christian consciousness consisteth not in these. However essential the outward form and the perfection of appearance may be, the essence of Christianity is in the inward working,—in the work of the Holy Spirit, changing the heart of man and giving his will a tendency toward, and a resignation in, God. When Jesus healed, and forgave sins, there were no questions as to whether the person in question believed in prophets, apostles, one baptism, etc. The gospels bear record of only one condition required: "Daughter, * * * thy faith hath made thee whole" (Matt. 9 : 22); "According to your faith be it unto you" (Matt. 9 : 29); "If ye have faith as a grain of mustard seed, ye shall say unto this mountain," etc. (Matt. 17 : 20).

To those clamoring above all things for a perfect outward structure, the following passages seem to be peculiarly fitting: "Woe unto you, Scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the

weightier matters of the law, judgment, and mercy and faith. * * * Woe unto you, Scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess" (Matt. 23: 23–25). The Church, like its Master, deals with soul conditions. The question with it is not: "Do you believe in Joseph Smith?" or "How many and which kind of prophets do you believe in?" It asketh not anyone to believe that Christ is in the Rocky Mountains; nor does it exact of its devotees a belief in the plurality of wives. It requireth not a knowledge of the number of atoms in the person of the Almighty, nor any knowledge of the plan of advancement for the Gods. The declaration of the Christian Church is simple and Scriptural: "Believe in Jesus Christ, the Son of the living God, and thou shalt be saved." And the professed attempt of the Mormons to bring about a unity, is not an attempt at unity in *one true* God, but in *many false* Gods. Instead of bringing about a unity in true doctrine, it perverts the true doctrine, making its plan of salvation broad enough to be non-offensive either to the pantheist or to the Puritan. In this sense it appeals to all classes of intellects, even the most superficial, preaching repentance, indeed, but not exacting it. As a consequence thousands have entered the Mormon Church without ever having experienced a change of heart; their change only amounting to a change of doctrine. These were spiritually dead in the Church to which they belonged before being gathered in by Mormonism; they made the change probably with the hope of material improvement, or for some other than the the proper reason. Their change of doctrine; their great faith in the Mormon prophet and his proclamations and miracles; all the professed power manifested to them, even after being gathered to Zion, and the association with apostles, has not changed their hearts. Their baptism of immersion—in which there could be no lack of water—has not made them willing to sacrifice all for God. Even in the payment of tithing (one of the great doctrines of the Church) they are delin-

quent to the extent that they can bear no comparison with the Seventh-Day Adventists, whose prophet they rightly believe to be false.

Though in some respects different, Mormonism is not the first attempt in ecclesiastical history to bring about a unity of the Church by the reasoning of man. The testifying Church has not forgotten the school of latitudinarians, founded by Dr. Whichcot in the latter part of the seventeenth century; a school with great writers and works, in the presence of which, for learning and reasoning power, Orson Pratt and his works pale into insignificance.

In his "Intellectual System of the Universe" and his "Treatise on Immutable Morality" Cudworth advocated, with profound ability, an intuitive theory of morals, and presented a noble exposition of the Platonic system.

In John Smith's writings we find the same delightful mixture of philosophy and poetry as in Parley P. Pratt's writings. This school developed the same tendency in thought toward Socinianism, as is presented in the Mormon view of the Trinity, original sin, and justification by faith. This philosophy has been the promoter of the spirit of Rationalism which has rooted itself so deeply in the thought of the modern world.

Inquiring as to the results of this philosophy, as to the influence which the reasonings of the Pratts have had upon the Mormon people, we find that the purely materialistic conception of all spiritual things has brought about a purely materialistic cultus in the Mormon Church. The whole religious thought and meditation of the Mormons as a people is centered in Joseph Smith; he being the first and the last, and the touchstone upon whom all things are tried. Outside of this the inner life is, with a few exceptions, wholly wanting. Their missionaries are absorbed in the one idea: how to best the Christian Church in argument. Upon their efficiency to do this, depends their whole chance of getting new converts; consequently every point of vantage is strained in this direction. The life at home, in the valleys of the saints, is in every

sense an outward life. No prayer for the welfare of Christendom, other than a conversion to Mormonism. The business books of the Mormon Church are referred to for the religious standing of the individual. Hence, when a member of this Church wishes to receive his endowments, and have eternal glory and dominion sealed upon him, in the husbandship of many wives (the one thing necessary to exaltation) the bishop, before issuing a recommendation, opens the books. Has the member in question paid his tithing? Has he contributed to the Temple Fund? the Emigration Fund? the Poor Fund? etc. Upon the record shown by these books depends his eternal happiness. He cannot advance at all without this recommendation from the bishop. And this is not all. Supposing he has married or attempted to marry a girl that the bishop wanted, or neglected to marry one recommended by the bishop, he will find his road to celestial glory full of insurmountable obstacles, and may as well not attempt to enter. This complete dependency has driven away many from the Mormon Church, from their little homes in the valleys of Utah, after years of endurance. The downward tendency of the Mormon philosophy is further noticeable in the fact that most of those who leave the Mormon faith either become infidels, swell the ranks of the spiritualists, or join the Unitarian Church. Those, on the other hand, who have carried the philosophy of Mormonism to its ultimate and logical conclusion, have, like Cainan (George Williams), become half demented, trying to solve the mysteries of the universe by the Mormon system of thought, and have left to posterity products of their unbalanced mind, in writing, worthy the inmates of our lunatic asylums. Very few of their pretended prophecies being fulfilled, the bulk of the people have naturally lost faith in every utterance concerning a great restoration, and they apply themselves more to the making of comfortable homes, and to make a material and political showing, yet pretending to possess faith in the Church by attending its regular services. This is the condition of a people who sends out its missionaries to the

ends of Christendom to find fault with the historical Church; to quarrel with an institution which has stood the test of centuries,—of fire, of the sword, of the rack, and of all kinds of persecution.

But we might expect nothing better from a people who have risen to combat the God of the Bible. We may expect no better results from the teachings of a philosophy so contrary to the Scriptures; so contrary to the simple faith in Jesus. The creature of heathenism will ever show its head, and the struggle of the true Church against error will continue until the last possibility of the enemy of God has become exhausted. Then shall the Church of Christ stand as the conquerer, wearing the crown of righteousness in Christ, stand as the Bride in all her glory. Then shall come the true unity, when all heresies, whether Mormon or otherwise, shall have been vanquished, and shall no longer pervert the mind of men and lead them to divert from the one God, one faith, and one baptism. Then shall the true Zion appear, and the King of Zion shall not be hid in the desert or the mountains; for lo, his glory shall shine from the east to the west, and all eyes shall see him. Until then the Church militant will continue; until then there will be divisions—differences in Christian acknowledgment; until then souls will try through different conceptions to find Christ; and neither Mormonism nor any other power on earth is able to prevent it,—it being the true and *only possible* mode of development.

And it is only in the minor details that the historical Church seems to stand divided. The fundamentals are the same. The Nicean creed is to-day acknowledged in every branch of the Christian Church as the apostolic confession, and it will remain so until the end of the world, no matter what might be the differences in the details of the conception common to all. The claim of Mormonism, that the Christian Church is divided, is false in the root, and is set up for the purpose of deceiving the unwary ones, and leading them astray.

And, in conclusion, we may rightly ask: Where is the

unity of faith in Mormonism? By what right does the Mormon priesthood hold forth the doctrines of Joseph Smith and Brigham Young as unifying in their nature, and raise a cry of accusation against the seemingly divided condition of the historical Church? Is it not a fact, known to all the civilized world, that the Church, founded by Joseph Smith, in half a century of existence has been rent by schisms, until this day there are six or eight bodies, all believing that Joseph Smith had a divine mission, but all combating one another? If the historical Church should have gone on at that rate, there would have been no end to schisms to-day. Let the Mormon Church by a unity of itself prove the unifying power of its doctrine before suggesting any means for the union of the historical Church. The Church in history to-day exhibits greater unifying power by far, judging from results, than Mormonism does, all claims to the contrary notwithstanding.

The Claim that there has been a General and Complete Apostacy of the Christian Church.

That this claim is false and rests in a wrong conception of the historical development, is proven in the treatment of the claims already examined. That the Spirit of inspiration becomes the Spirit of prophecy—the Spirit of history—the Mormon leaders have failed to perceive. That the Christian Church has stepped out from its paradisical condition, from its period of institution, and has become a potency in the history of the world, working in a free reciprocal relation with all other potencies in the historical life of the race, has not occurred to the prophets of the Latter Day Saints. To Mormonism the Holy Spirit and its work has no historical significance. To the Mormon mind the perfect principle given in the days of Jesus and his apostles, needs no historical development. It is only by declaring to be a lie all religious tendency and effort in history that Mormonism is able to make room for a new

revelation, thus proving that notwithstanding all its claims to a continued revelation, Mormonism itself believes that revelation belongs only to an institutional period. If this is not so, why did not Joseph Smith and the balance of the Mormon prophets remain and prophesy in the Church to which they belonged instead of establishing Mormonism? A dark period, a history of hundreds of years without the light and testimony of the Holy Spirit, is necessary in order that Joseph Smith may be justified in coming forth with a "Thus saith the Lord." The Mormons point to their prophets, their twelve apostles, and their other visible parts, as the all-sufficient Church, entirely forgetting the fact that there is an invisible side to the Church of Christ; entirely forgetting that they have no more means of proving that the Holy Spirit is given by their laying on of hands than they have of disproving that the Holy Spirit has always remained with the Church in history. They forget the fact that the apostolic confession,—in existence long before the great apostacy, which the Mormons claim has taken place,—determines the Church of Christ also as an invisible Church in history by saying: "I *believe* in a holy Christian Church;" and not: "I *see* a holy Christian Church.

The Church of Christ is invisible in so far as it is the fellowship of the saints,—an assembly not merely of confessors, but of true believers who are scattered among all nations, through all ages, in all professions and stations, and who, though separated as to time and space, yet form a spiritual, a mystical body. The Church is invisible in so far as it is a kingdom of invisible forces and workings of grace—not confined to any one branch or confession—which form the organism of the Church and make it the fulness of Christ,—the fulness of him that filleth all in all. (Eph. 1 : 23.) The Church is invisible in so far as Christ, its Head, is now invisible. The Church of Christ is visible only in so far as it gives evidence of its invisible nature, makes itself known in the world; it is visible only in so far as its existence is conditioned by the *historical* revela-

lation of Christ, in so far as the workings of grace are conditioned by the means of grace historically instituted by Christ,—conditioned by the Word and the Sacraments, and receive their force by the virtue of these. So, while on the one hand it is true about the Church, that "A city that is set on a hill cannot be hid," it is also true that we cannot point to the Church, saying: "Lo, here; or, here." To Mormonism, the outward marks, the visible institution, is all. That there should be an inner and historical connection with the apostolic symbol, has never become apparent to the Mormon teachers; in fact, such a connection is denied in the very idea of Mormonism itself. Mormonism denies that which should be its very presupposition, were it the Church of Christ. And it will never come to an acknowledgment of the Holy Spirit in history, from the fact that such acknowledgment would destroy the very possibility of its own existence.

The claim of Mormonism, that the Holy Spirit has been defeated by the evil principle in the universe and driven out of human history for hundreds of years, only adds evidence to the fact that its prophets and teachers not only are not acquainted with history, but fail to recognize even the greatest moving truth in the history of the race.

The following effusion of Elder John Hyde in the "Millennial Star," of Oct. 1st, 1851, might, with a little comment, fittingly close this chapter:

"Men without 'legitimate authority' have originated and multiplied rules, plans, and systems by which, if possible, to secure human happiness. Thus, in heathen countries we see men and women performing ceremonies the most abject and degrading, and observing rites the most cruel and inhuman. In Roman Catholic countries we find them believing doctrines the most unreasonable and atrocious, and perpetrating persecutions the most ruthless and barbarous. In Protestant countries we find them engaged in strifes, splits and divisions the most childish and ridiculous, terminating oftentimes in alienations, hatreds, and persecutions.

"Such ceremonies, rites, doctrines, strifes and persecutions we find taught, defended and enforced by men of genius the most acute, intellect the most comprehensive, and eloquence the most captivating. Such are

the means by which men without legitimate authority have endeavored to secure human happiness; and with what success, let the history of the oppressed bodies and enslaved minds of men declare!—a history whose horrors, blood and groans creation utters and re-echoes in tones of terrible woe!—a history whose detail is a bitter and burning demonstration of the curse that an authority that is *not* legitimate must ever inflict."

Mormonism, of all creeds upon the face of the earth, should be silent as to the accusation of horrors, blood and groans. With its Mountain Meadow massacre not yet accounted for; with its period of the so-called "Reformation," the history of which has never yet been published in its hideous and merciless details; with its doctrine of "Blood Atonement;" its "Angels of Death" abroad sending people "'cross lots;" and its murderous onslaught upon the innocent Weber people in the name of Jesus Christ, the Mormon Church has managed to make a history, both written and unwritten, that defies even all profane history in its atrocity and inhumanity. The doings of the high hand of Brigham when he was in power, would horrify the world, were it fully informed as to the details. All these doings, the incomplete records of which have reached the world only in an indirect manner, are recorded, however, in places where they cannot be refuted by a priesthood, no matter how diplomatic. "Legitimate Authority," forsooth! Where did the Mormons get their authority? Are the members of the Mormon priesthood, with their sensual and blood-stained hands, the oracles of God? Did the knife bathed in human blood, in the blood of ignorant and deluded people, qualify the calling of these priests? "But Mormonism does not practice these things to-day," I hear someone say. That is true; and the reason is obvious. The Mormon Church cannot any longer enforce these parts of its fundamental doctrine. It waits, however, patiently until it shall become strong, and then shall its "Law of the Lord" be enforced, and the transgressor pay for his transgression with his life, at the hands of the "Destroying Angel." Brigham Young is no longer present to hold up his little finger as the

signal for death to some one; but this law of blood is written in the archives of the Mormon priesthood, to be enforced and carried out when the opportunity presents itself. Let Mormonism be silent as to inhumanity, cruelty and bloodshed in the Christian Church.

If the Mormon Church claims that such men as Brigham Young were called by direct and immediate revelation, then it cannot be fastidious or exacting enough to find fault with the Christian ministers. If "legitimate authority" inspires such acts as made up the lives of Brigham Young and his followers, then the Mormon Church shall not be envied its "legitimate authority;" for though the Christian Church does not rest the salvation of the individual on his work, it would still, from the actions of Brigham Young, be exceedingly suspicious as to the power that inspired him.

There are hardly any practices in heathenism more abject and degrading than the practices the Mormon Church drifted into after Elder John Hyde wrote the article in the "Millennial Star" referred to. It is astonishing to observe with what rapidity the Mormon Church sank into degradation and inhumanity after it had cut loose from civilization and fastened itself securely in the Rocky Mountains, where the arm of the law could not reach and bring to justice its prophets and apostles.

The Claim that the Mormons Believe in Revelation.

The talk of the Mormons about their belief in direct and immediate revelation need not be taken seriously. The line of march of Mormonism since the death of Joseph Smith is strewn with wrecks,—the result of a discontinued seership and the non-fulfillment of the prophecies uttered by their founder. Mormonism in all its later history has not produced one single man who so boldly and unblushingly dared to claim that he had daily conversations with God, as Joseph Smith did.

The Book of Mormon is hidden away in the bowels of the earth; the Urim and Thummim can no more be found, and the angels claimed to be waiting upon the now dead prophet, have refused to visit the Church in its later development. The thousands of miracles spoken of by Orson Pratt (Divine Authenticity of the Book of Mormon, Part V, page 68) were all performed before the Church became historical; nor do the promised signs attend the great institution which claims to hold the keys of heaven. The spirit of revelation has departed, and the dark ages, which, according to the Mormon philosophers, have prevailed in the historical Church for centuries, have come over the Mormon Church with an impenetrable gloom. The later commissions from God are wanting, and the priesthood is sealed upon the Latter Day Saints by the authority of man.

And not only has revelation ceased in the Mormon Church. Even the Mormon people themselves, after finding fault with the world for not believing in the Joseph Smith kind of revelation, positively refuse to believe in revelation other than such as may flatter their own institutions. Hence, Zion contains no more true prophets.

After exacting from the Christian world the strictest attention to, and the most implicit faith in, the so-called revelations of Joseph Smith, the Mormons not only refused to believe in the proclamations, given under the name of revelations, by Joseph Morris (a member of their own Church), but even persecuted him and those who naturally believed in continued revelation; and after condemning the methods of persecution employed against themselves at Nauvoo, the Mormons employed the same methods against him and his followers, never stopping until they had committed the murderous assault at Weber, which makes the three days of June, 1862, a bloody stain upon the page of Mormon history. Why should not Joseph Morris be as much entitled to the spirit of revelation as Joseph Smith? Was not he educated to believe in, and look for, revelation by the Mormon teachers themselves?

Among the very men who slew him and his followers there was a bishop of the Mormon Church. Verily, the saints have killed the "prophet" who arose out of their own midst.

Nor does the argument end here. Did the Mormon people believe that the teachings of Cainan (George Williams) were inspired? No, they did not. Hence the Cainanites. In fact, they do now only believe in past revelation. Brigham Young, who for a generation was president and leader of the Church, declared that he was not a prophet, nor the son of a prophet. Indeed, we hear no more any "Thus saith the Lord." Therefore, while Orson Pratt in his "Kingdom of God," Part I, page 3, speaking of Christendom, claimed that fifteen thousand millions of the human race have fallen into their graves in the latter ages without having a word from God, it has become an historical fact that the Mormon people in this latest age are falling into their graves in the same condition. So much for the boasting of their conceited scientists. The Mormon "revelations" practically ceased with the death of the early leaders. Brigham Young was chosen to lead the Church, not by revelation, but because he was the president of the twelve apostles; the whole Christian world knew beforehand that he was to be the man. Even the Mormon history itself bears record that the thousands of elders and missionaries, who to-day are spreading the Mormon doctrine, were not called by revelation, but by appointment. The fact remains that the leading writers in Mormonism, in the heat of enthusiasm attending the productive power of Joseph Smith, in order to destroy the Church in history, claimed a great deal more than the history of Mormonism has been able to prove. This was done partly in order to be able to fling accusations in the face of the Christian Church which, however, in the supreme resignation in Christ patiently waited, until to-day the institution which accused it has become so entirely lost in materialism, so entirely devoid of spirit, that it presents a picture the like of which is not to be found in the worst conditions of the entire Christian history.

The dry proclamations which from time to time emanate from the head of the Church, pale in comparison with the spirited and earnest utterances of the founder of the Church. The pantheistic lord of the Church has withdrawn, more utterly to absorb and include himself in his origin—the material. Mormonism sits watching the graves of its dead prophets; but no more sounds the voice from on high, and the angel appears no more on the hill of Cumorah. In the stillness and gloom of its spiritual night, the Church moves about suspectingly, and having lost its spiritual glory, its manhood is declining. Rather than to lose its beautiful cities and its fertile plains for the practice of a doctrine it believes to be true, the Church now, in the hour of danger, declares that it does not believe enough in polygamy to practice it. The days of Nauvoo have passed; a spirit of inactivity of faith has taken hold even of the apostles, who now no longer feel like preaching anything at all without purse or scrip. The Church, resting in its security of material wealth, with its coffers filled with the tithings of the poor, and guarded by the mighty Wasatch Mountains, easily affords a salary to each one of the twelve apostles. It has entirely forgotten how, in the fifties, the idea of a salaried minister in the Christian Church aroused its ire. Here is a sample from Orson Pratt's "Divine Authority," page 16, published in 1851:

"While the one class [the Mormons] are suffering martyrdom by scores for their testimony, the other class are rolling in the luxuries and splendors of Great Babylon, with fat salaries of from ten to twenty and twenty-seven thousand pound sterling per annum."

But visit Utah now, and you will find no martyrs; you will find the promulgators of the faith of Joseph Smith and Orson Pratt comfortably settled in luxurious palaces, fit for kings, enjoying their salaries with an ease that excels anything ever anticipated by the best salaried minister in Christendom. The miracles supposed to have attended the early part of the Church have entirely ceased; the prayers have become stereo-

typed, and the individual spiritual life, which the Mormons claim has once existed in the Church, is stagnant and lost in form. The great temples stand as monuments only of a spirit and a faith that has passed away, of a people long since departed. The spiritual glories promised have not appeared, and are no more looked for in their original form. Mormonism to-day does not believe in revelation. There is probably not a single denomination in Christendom to-day where spiritual life is so much wanting as in Mormonism.

A Chapter on Marriage and Polygamy.

There is no need of here going into a thorough treatment of this subject. The world has read the pro and con in probably a dozen different works. It is well known to the reading world that the Mormons believe in and practice polygamy, and that they attempt to prove from numerous passages in the Scriptures that it is not only the right, but even the duty, of a good saint to practice this doctrine. The prophet Joseph Smith, they believe, once enquired of God concerning this doctrine and its practice, and the result was a long revelation to the Mormons, which, besides being published elsewhere, was printed in a pamphlet called "Answers to Questions," published at Salt Lake City, 1872. The revelation is purported to have been received by Joseph Smith at Nauvoo, July 12th, 1843, and gives full particulars of polygamy and its bearing upon the celestial conditions. The Re-organized Church, under the leadership of "Young Joseph," a son of the Mormon prophet, declares the revelation to be a fraud perpetrated by the Utah faction of the Mormons. However that may be, polygamy is a fact, to the great annoyance of our National Congress, our people, and the Christian world at large. And if the evidence is not manufactured, the Utah people are not far from proving that this revelation did come from Joseph Smith. At any rate, they believe the revelation to be true, and have been doing their best to become like Solomon and others, who, they claim, pleased God by having a plurality of wives. Polygamy has been of an incalculable help to the Mormon Church,—bringing forth settlers in great numbers for the new settlements along the Church's line of march; besides, the doctrine has been instrumental in permanently keeping in

the valleys of Utah the people who entered into this "celestial covenant." The claim has been advanced that God has the right at any time to command the practice of polygamy whenever he wants to people a country, and the Mormons are carrying out the purported command with a wonderful patience and heroism; the women especially, under the most difficult and miserable conditions, truly sacrificing the joys and unity of home to what they believe to be a command from God.

It need hardly be mentioned that polygamy is prohibited in the Book of Mormon, the bible of Mormonism. Here is the passage:

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; * * for there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women." (Book of Jacob, Chap. II, Sec. 6.)

It strikes one as being very peculiar that the same man who (according to the story given out) translated the Book of Mormon, should, a few years afterward, give to the world the following under the title of revelation:

"Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law, as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods. David also received many wives and concubines as also Solomon and Moses my servants from the beginning of creation until this time; and in nothing did they sin, save those things which they received not of me."

"David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord." (Revelation on Celestial Marriage, paragraphs 14 and 15.)

According to paragraphs 4, 6 and 7 of the same revelation, the person who is not married by the Mormon priesthood becomes an angel after death, and must remain an angel and a servant forever and ever ; while the person who is married by that priesthood, will became a God, and continue his seed by concubinage from everlasting to everlasting.

This revelation is, in the first place, a flat refutation of the Book of Mormon in regard to polygamy ; in the second place, it is a proclamation of the polytheistic doctrine in Mormonism ; in the third place, it is a command to practice polygamy ; and in the fourth place, it teaches that all Gods are polygamists, and that no one can enter the celestial glory without first entering into polygamy.

It is not surprising at all that Mormonism, in its perversion and lack of system, should teach a doctrine in one book and refute it in another ; nor are its views on marriage much worse than its conception of God. But it is amazing that there is sufficient audacity in this unclean commixture of pantheism and Islamism, to attempt to palm itself off upon the Christian world as Christianity.

The Mormons are well aware of the fact that to the Christian thinking matrimony is monogamic ; this is contained in the very idea. In the pre-Christian world, monogamic marriages existed, but had no firm establishment. In heathenism, we see matrimony profaned in polygamy ; and even the people of Israel were not able to maintain matrimony in its purity, as will be seen in the history of the patriarchs. This fact we find attested in the Book of Mormon, Liverpool Edition, 1852, page 118. But Christianity has re-established the dignity of matrimony as a Divine institution, originating in paradise (Matt. 19 : 5). Christianity has recommended the monogamic marriage for the conscience of man, by its conception of the eternal individuality of man, and especially by emancipating woman to a free personality, and recognizing her as a joint heir to life (I Peter 3 : 7). Where polygamy is practiced there is no recognition of the eternal significance of

the individual, and matrimony has been lowered until it has become nothing but a mere family life. In polygamy, woman is only a means to sensual pleasure, or to the propagation of the race, but has no value in herself. But the immortal individual who belongs to a supersensual and supernatural world, cannot devote herself to the natural relation, cannot be the means for the race, if in this relation her dignity is not maintained and her moral value recognized. And this is possible only where the marriage relation,—which, naturally, is also a spiritual, a soul relation,—where the matrimonial love is inseparable from fidelity, which gives to love its moral character, and unconditionally excludes every other connection of this nature.

The full devotion also demands that marriage starts from a freedom of choice.

In Mormonism, like in Islamism, woman is extremely degraded. By polygamy, they both doctrinally sanction insatiable sensuality; they look upon heaven as a harem, and show extreme cruelty to enemies, thus giving every evidence of belonging to the religion of the false prophet.

The fact that Rev. David O. Allen, D. D., as quoted by the Mormon authorities in the same work (page 48), and other Christian missionaries in India, allowed converts to Christianity, after joining the Church, to retain the several wives to whom they had been legally married before their conversion, does not make polygamy a Christian doctrine. The fact that the Lord in the preparatory economy gave rules for the regulation of plural marriage lives, only proves that heathenism had, to a great extent, retained its hold upon the mind even of those whom the Lord had chosen to eventually bring forth the mother of Christ; only proves that the early part of the preparatory economy was yet semi-pantheistic. And it is just as natural that the Christian missionaries, going into heathen lands, should be confronted with the same heathen conditions, and be forced to deal with them in a manner best suited to the furtherance of Christianity. The missionaries

in doing this, simply follow the example of the Lord under the Old Covenant, tolerating and regulating polygamy until the progress of the Spirit of Christianity shall make it possible to abolish a practice so abominable to God and his Christ.

Nor does the Rev. Martin Madan's "Thelyphthora,"—also quoted by the Mormons,—alter the fact that under the presupposition of Christianity, every gratification of the natural appetite outside of the monogamic matrimony is immoral.

The point advanced in favor of polygamy, that if polygamy is not a Christian doctrine, and as Jesus came through a line of people who had practiced polygamy, then Jesus would not be HE that should come, and hence the whole Christianity would fall to the ground, is ridiculous in the extreme, and no point at all. The fact is, that Jesus Christ, corporeally speaking, necessarily had to come through the human race, which, by the fall, had become totally depraved, and hence was guilty not only of polygamy, but of transgressing the whole law. It could not, however, be expected that Mormonism without the guidance of the Holy Spirit should be able to distinguish between heathenism, Jewism and Christianity; it must, true to its position, remain in the unclean commixture.

But the low and sensual conception in Mormonism is probably most apparent in its idea of the marriage of Christ. To my mind there can be no greater profanation of Holiness than to claim that the Principle of Creation, that the Word of God incarnate, that the spotless Redeemer of the human race, to the purity and holiness of whom every Christian aspires, should become enamored and enter into a relation of matrimony with three women. But Mormonism stops at nothing; it drags the most high and holy Triune God down to a level with the most debased conditions possible. After having discarded the idea that the mother of Christ was a pure virgin; after delaring that God was the father of Christ, after the manner of a man, the apostles of the latter days unblushingly claim that Christ had three wives. Orson Hyde, one of the twelve apostles of the Mormon Church, says:

"If at the marriage at Cana of Galilee, Jesus was the bridegroom and took unto him Mary, Martha, and the other Mary whom Jesus loved, it shocks not our nerves. If there were not an attachment and familiarity between our Savior and these women highly improper, only in the relation of husband and wife, then we have no sense of propriety, or of the characteristics of good and refined society. Wisely then was it concealed; but, when the Savior poured out his soul unto death, when nailed to the cross, he saw his *seed of children*, but who shall declare his *generation?*" ("Rocky Mountain Saints," page 485.)

In answer to these blasphemous utterances, it is only necessary to state, that, according to the Christian thinking, our Savior could never have looked for an individual who would be a fit wife for him. Such an individual would have to be his equal. But as the Savior of the world, as the Son of God, and the new Adam, he is entirely incommensurable for every human individual,—incommensurable for the entire lower earthly conditions, to which, indeed, he brings great blessings, but into which he by no means can enter. His bride can be no other than the assembly of the faithful. He must become the progenitor of a new and higher humanity, and his entire advent forms a contrast to the condition under which children are born for the continuation of the old Adamic race, which is included under sin. The more thoroughly the supposition of marriage, as a possibility for Christ, is considered, both from a spiritual and a physical standpoint, the more profane the thought appears. The fact that in Mormonism the idea of the marriage of Christ is preceded by the idea that Christ was conceived in a carnal manner, further confirms the statement by Bishop Martensen, in his article on "Celibacy," that these two thoughts generally accompany each other. Either of these suppositions is an attempt to drag Christ down to the old, unclean, Adamic nature. It may, in this connection, properly be stated, that among all the temptations in which Christ, according to the Scriptures, has been tried, there is not a single one that points in the direction here indicated.

John Taylor, who succeeded Brigham Young as President of the Mormon Church, in his tract "On Marriage," reaffirmed

the teaching of his predecessors, that it is the destiny of man, in his highest possibility, to become a polygamous God, and, as such, forever propagate his species "worlds without end."

As the Mormons have succeeded in making quite a number of people believe that polygamy belongs to the past, and will no more be practiced, it may be well to here quote a passage from Elder John Taylor's reply to a speech made by the Hon. Vice-President Colfax. This passage conclusively proves the importance of polygamy to the Mormon people; proves that it will always be practiced whenever the opportunity is offered. This letter, addressed to the Editor of the "Deseret News," and published in pamphlet form by the "Deseret News" office, 1870, is dated Boston, Mass., Oct. 20, 1869. I quote:

"Allow me, sir, here to state that the assumed revelation [Revelation on Celestial Marriage] referred to is one of the most vital parts of our religious faith; it emanated from God and cannot be legislated away; it is a part of the 'Everlasting Covenant' which God has given to man. Our marriages are solemnized by proper authority; a woman is sealed unto a man for time and eternity, by the power of which Jesus speaks, which 'seals on earth and it is sealed in heaven.' With us it is 'Celestial Marriage;' take this from us and you rob us of our hopes and associations in the resurrection of the just."

He further writes:

"Polygamy, it would seem, is the parent of chastity, honor and virtue; monogamy the author of vice, dishonor and corruption."

It is unnecessary in conclusion to state that polygamy will live as long as there is a Mormon Church. When that Church gives up polygamy, it gives up "one of its most vital parts."

In the Mormon conception of man and angels, we find the same absence of Christianity. The teaching of the Mormon people, that man, if not married by the Mormon priesthood, must become and remain an angel throughout all eternity, sufficiently proves their unscriptural conception of man and angels. To the Christian thinking, angels are a class of spiritual beings different from man, though, indeed, they belong to the presuppositions for man,—man being the crown of creation,—an angel can never become a man, nor a man an angel.

Transmigration—Reincarnation.

The belief in transmigration is probably nearly as old as man. It seems to have first appeared in India in the teachings of the Brahmans, and has, in some form, been entertained by the most uncivilized and the most civilized peoples of the earth. In its original form,—embracing, as it does, the rebirth of the soul of man in bodies of animals,—the belief has no ethical value. In Mormonism, under the name of reincarnation, the belief has assumed a somewhat more ethical form, drawing a positive line between man and animals.

How this doctrine became a part of Mormonism,—whether it was adopted by the teachers of that Church along with its other pantheistic conceptions, or whether it evolved as a natural necessity, being presupposed by other doctrines,—I am not able to decide. It seems reasonable, however, that the Mormon priesthood, in its ambition to sweep the Christian Church off the face of the earth, naturally might have gone hunting for such doctrines as in the past unsuccessfully had sought acknowledgment in the Christian Church as Christian doctrines. Orson Pratt, to whose effort the philosophical development of the Mormon theology is due, was, no doubt, acquainted with the writings of the Greek and Latin scholars; he must also have known of Swedenborg, Kingsley, Figuier, and the German writer, Lessing, the champions of this doctrine in modern times. Belonging to the forces opposing Christianity, and being a time-honored doctrine, entertained by many and great scholars, it would, to the Mormon priesthood, be one of the things to champion in the general warfare against the Christian Church.

But the doctrine may have partly suggested itself to the minds of the Mormon leaders. It is not very strongly asserted by the

Church in Utah; it is, at first, only suggested by the doctrine of the growth of gods, until, finally, Parley P. Pratt, in the "Key to Theology," presents the mode of this progress in such positive form, that it necessarily contains the doctrine of reincarnation, without which it is unexplainable.

Parley P. Pratt writes:

"These kingdoms present every variety and degree in the progress of the great science of life, from the lowest degradation amid the realms of death, or the rudimental stages of elementary existence, upward through all the ascending scale, or all the degrees of progress in the science of eternal life and light, until some of them in turn rise to thrones of eternal power." ("Key to Theology," Chap, V, page 44.)

"Filling the measure of his [man's] responsibilities in the world of spirits, he passes by means of the resurrection of the body, into his fourth estate or sphere of human existence. In this sphere he finds himself clothed upon with an eternal body of flesh and bones, with every sense and every organ restored and adapted to their proper use." ("Key to Theology," Chap. VI, page 58.)

"When man, and the planet on which he lives, with all its fulness, shall have completed all their series of progressive changes, so as to be adapted to the highest glories of which their several characters and species are capable, then the whole will be annexed to, or numbered with the eternal heavens, and will there fulfill their eternal rounds." ("Key to Theology," Chap. VII, page 61.)

I present one more quotation from Parley Pratt's writings to prove that, according to the belief of the Mormons, God the Father himself has advanced to his position as a God through the different stages of probation, and, hence, is not a God from "everlasting to everlasting." Here is the passage:

"Hence the highest degrees of eternal felicity are approached by the strait gate and the narrow path which leads through the dark valley of death, to eternal mansions in the realms of endless life. *This path has been trodden by* THE ETERNAL FATHER, BY HIS SON JESUS CHRIST, and by all the sons and daughters of God who are exalted to a fulness of joys celestial." ("Key to Theology," Chap. XVII, pages 160, 161.)

It is, however, first in Morrisism that reincarnation receives special and elaborate attention. Joseph Morris, in a letter to Brigham Young, reviews and explains this doctrine as applied to the teachings of the Mormons; he also makes it a part of the subject of some of his "revelations." (See "The Spirit Prevails," pages 200, 201 and 664, 665.)

The doctrine of transmigration, or reincarnation—whether in its lowest or its highest form—is diametrically opposed to the idea of Christianity. In contradiction to Christianity, it presupposes a pre-existence of the soul, and in teaching a gradual development from a lower to a higher plane as the one thing essential to bliss, it makes the salvation of man a salvation by *evolution*, instead of a salvation by *grace*. Its gradual advancement of the human soul through a series of reincarnations is an attempt to evade and deny the miracle of grace, by which alone man is transplanted into the kingdom of God; its fixing of a certain number of rounds in eternity as necessary to the perfection of the soul is an attempt to deny the power of God, who, in his work, is not retarded by either time or space. The entire Christian Church in history fails to attach any significance to the idea of the pre-existence of the soul, other than that the soul existed only as a *possibility* in the depths of the creative Divinity; that it existed as an idea in the inexhaustible fountain of possibilities to the revelation of God, from whence, by his Creative Word, it stepped out into reality, separation, and personality. And as regards the mortal existences, the consensus of the whole Christian Church, from the days of the apostles, is that the one corporeal existence of the soul upon this earth constitutes its whole mortal existence. That Mormonism persists in believing otherwise, will never make these doctrines acceptable to the Christian thinking. The Church in history, being the jealous keeper of the Word of God, and the possessor of the Holy Spirit, will never allow any false doctrine, be it ever so old, to attain a place in the circle of its sacred teachings; it is alive to its mission, and is able by its divine discernment to detect error,

even though presented under the cloak of Christianity. Such is the glorious mission of the historical Church; and it rejoices in the fact, that notwithstanding the elaborate panorama of this later heathenism, with its everlasting evolution, past angels and Gods; with its baptism for the dead, and its marriage in heaven, there is no happier, no more blessed departure from this life than that which takes place in the simple faith in Jesus,—the simple faith that won the battles of history. Mormonism is at liberty to absorb itself in the idea of an eternal pre-existence, and in its claim to godship. Christianity concerneth herself not so much about the pre-existence; it bends its energy, its whole effort, toward future possibilities,—toward the future of the soul when it shall be released to its ideal—Christ.

Early Mormonism.

Early dissenters from the main body of the Mormons claim that Joseph Smith had the power and spirit of God while he was translating the Book of Mormon. These people, although not connected with any of the Mormon branches, do, like the Mormons, believe that this Mormon bible contains nothing contradictory to the Word of God in the Old and New Testaments. They left the main body, which afterwards settled in Utah, and called themselves the CHURCH OF CHRIST. They claim that Joseph Smith, after translating the Book of Mormon, fell into many errors, and died a fallen prophet; hence, they do not follow his late "revelations;" the revelation on "Celestial Marriage" was given some years after their departure from the Church. They claim to be the true Mormon Church.

Now, lest anyone should be inclined to place faith in their statement, and be led to believe that Mormonism in its beginning was the work of God, it is essential that I here mention a few facts in this connection. As to the exact time when Joseph Smith entered completely into the latter-day heresy, and hence became a fallen man, I am unable to determine; but from my knowledge of the movement and its entire underlying principles, I am inclined to think that the spirit of apostacy entered into the Mormon institution and the Mormon leaders from the very beginning. We have, at least, one evidence pointing in that direction. This evidence is the Book of Mormon. The claim that it is not contradictory to the Word of God, is untrue, as has been shown in a preceding chapter; and the fact that Joseph Smith while translating it must have entered into the entire spirit of it, is a fair evidence of him being perverted from the beginning.

There is a peculiar mixture of Christianity and heathenism noticeable throughout the Book of Mormon, and it is evident from the whole of its contents, that it has not been inspired by the Spirit which made the Church in history. The book is not in any sense doctrinal. Perusing it from beginning to end, I fail to find any positive statement of conception. It presupposes a God; but gives no further light on his being or nature. The principal aim of the Book of Mormon seems to be to prepare, in a general way, the mind of the people for the proclamation of a great and general apostacy of the historical Church,—a proclamation which has become one of the cardinal points in the teachings of the Mormons. Hence, besides being a record of wars carried on on this continent, the book appears to be more of an effort to deny the work of the Holy Spirit in history than anything else. The few passages in which it approaches doctrinality, is at variance with, and contradictory to, the teachings and the conceptions of the great body of Christian believers in history.

Not only, as has been shown, does Nephi charge the Church in history with falsifying the Bible and rejecting certain portions of it (I Nephi 3: 40); not only does he declare that the Bible is incomplete (II Nephi 12 : 8); he even claims that the fall of Adam was rather an exaltation than a fall, by declaring that "Adam fell that man might be," and that man would have had no joy had Adam not fallen. (II Nephi 1 : 8.)

The Book of Mormon confounds the Father and the Son in the Godhead. Nephi gives evidence of his monophysitic conception by saying:

> "It behooved the great Creator that he suffered himself to become subject unto man in the flesh and die for all men." (II Nephi 6 : 2.)

This sounds very much like Zinzendorf, when he says that the *Lamb* is the Creator, maintainer and ruler of the world. These and other expressions of the same nature, such as "God is crucified," "God is dead," etc., rest in the eutychian commixure of the two-fold manifestation of the *logos*. Notwithstand-

ing the historical fact that the monophysitic conception of Christ was rejected by the Christian Church as early as A. D. 451; notwithstanding the fact that the fourth universal council of the Christian Church, held at Chalcedon, (where six hundred bishops were present), affirmed the two natures in Christ, the prophets of the Mormon bible indicate by their utterances that they still remain in the heresy.

These heretical and non-Christian doctrines drawn from the Book of Mormon, ought to sufficiently prove that it is not by any means scriptural.

The claim of the Whitmerites, that the Book of Mormon is the key to the understanding of the Bible, is conclusive evidence that they themselves are living in the great apostacy from truth with which they, in common with the balance of the Mormons, charge the Christian Church.

But coming back to the question of Joseph Smith and his fall from grace: the evidences of his perversion appear nearly contemporaneously with the translation of the Book of Mormon.

In a revelation of May, 1834, only three years after the publication of the Book of Mormon, Joseph Smith advances the anti-Christian and anti-historical ideas, that "Man was also in the beginning with God" [like Jesus Christ], and that "the elements are eternal" (Sec. 84: 5). In the "Lectures on Faith," constituting the first part of the "Doctrine and Covenants," we are told that there are only two persons in the Godhead. This is to be found in Lecture Fifth, paragraph 2, and reads as follows:

"There are two personages who constitute the great, matchless governing, and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son," etc.

While the Holy Spirit is spoken of as part of the Godhead (the mind of God), it is denied all personality.

Without entering into a consideration of the multitude of errors, which in time became a part of Mormonism, this suffices to show that the Mormon Church from the very beginning was rooted and established in a crooked conception of the Word of God, and in opposition to that Spirit, which, beginning with the day of Pentecost, raised up a Church in history, and led the earnest seekers after God into *all* truth concerning the teachings and significance of Christ. And no prudent investigator will reject the whole historical structure of Christ on the say-so of a visionary youth and his fellow dreamers. Mormonism may attract certain people; it will always fail to attract sober and healthy minds. It lacks the stamp of truth and the Holy Spirit; it lacks the luster of eternity and the spirituality of the true Church.

Conclusion.

Such is the nature of the institution which, under the name of "Latter Day Saints," or "Mormons," claims as its home this land of the free. Such is the philosophy of the institution, which calls itself the Church of Jesus Christ. Having displaced the apostolic confession, it still sends its emissaries to the world as the "apostles of Christ;" having discarded the Christian idea of God, it still claims to be entitled to recognition as a Christian Church throughout Christendom. Being fundamentally wrong, every part of its doctrine is false, and all of its interpretations of Scripture perverted.

And how could it be otherwise? Let an institution reject the true, the historical, foundation, and the security it offers is but wind and chaff. Let an institution reject and attack the historical Church—the witness in history—and where are its guarantees of truth? The entire policy of the Mormon Church, whether under trying or prosperous conditions, is but one continuous chain of evidence of its being away from the fountain of life,—away from the Spirit of revelation—the Spirit of history. The entire leadership of Brigham Young was a period of unfulfilled "prophecy;" never has such foolish stuff been given to the world in the name of God; and never has so short a period of history been so fraught with disappointments. Hence the terrible sufferings of a people who, no doubt, sincerely believed that God was in Zion, and that Brigham Young was his chosen leader. The priesthood of this mighty hierarchy may possibly have been in earnest in the beginning; but their blindness and lack of spirituality and light, their disqualification as spiritual leaders, caused them to become so steeped in error, in heresy, that they actually, and probably without being conscious of it, have been combat-

ing the living God. The results were inevitable. What little spirituality the founders of the Mormon Church may have possessed, necessarily abandoned the work as it developed into an anti-Christian spirit; as it publicly defined its position to the world as an opposition to the historical work of the Holy Spirit.

While every true Christian knows that Mormonism will eventually have to fall before the forces of Christianity and the march of civilization, the fact remains that it is no less dangerous while it flourishes. The prince of darkness is ever contending against the Church of Christ, until all his possibilities shall have been exhausted; and being aware that his time is short as compared with the eternity of God, he mustereth every means for advance. Mormonism has lent powerful aid to his purpose in this last half of a century. However desirous the Christian Church is of being charitable, it owes it to the God who led and protected it in history, to bear its testimony against such an unclean commixture. The Christian Church owes this to the thousands of souls who otherwise might be led away from the true and living God into an en-entanglement of heathen error and barbarism, from whence they may never be reclaimed.

The liberty guaranteed by the constitution of this great land of ours has often been fearfully abused. The tendency toward personal liberty in the United States has, at times, been the cause of great impositions. Things have taken place here which would be utterly impossible in any other country but this. Partialities, abnormal in the extreme, have come forth and prospered, until their votaries have become emboldened to attempt the most ridiculous things, even the overthrow of our national government. This country had become the haven for the oppressed of other nations, giving perfect liberty of conscience and worship. It had been raised up, or rather preserved, until this time, in order that the multitudes of the old world might find a home of restitution and new life, when the crowded populations of their native lands should make the

burden of life so great that it was well nigh unbearable. It had become a place of refuge for the soul who craved a greater spontaneity and voluntariness in its religious life than could be afforded in the place of its birth.

Why should not a country with such privileges be a good place for Mormonism to choose as its home? Is it strange that a scheme whose object was a total extinction of the historical Church of Christ should decide upon a land like this as its headquarters and its center? True, it was not Joseph Smith and those who were with him who had the foresight necessary to do this; they were only the willing instruments in the hands of the great archenemy of Christianity. He, the central personification of the evil principle in the universe, was himself the one who planned this nefarious plot,—this attempt to disestablish the institutions of Christ,—and abrogate the Church of Christ as an historical institution. He it was who tried, through these willing instruments, to supplant the Christian God by the heathen gods; tried to be recognized as a spirit of light, even in this Christian nation. He it was who put forth his power to bring everything back to a semi-barbaric state, and thus defeat the plan and purposes of the Most High. He it was who attempted, in an unguarded hour, to remove and destroy the Christ in history, and frustrate the work of the Holy Spirit.

Innocently at first, Mormonism called to repentance. The name of God was in its mouth; the hideousness of its heathen nature was not exposed to view. It called to prayer unto a God who, when explained by Orson Pratt, was anything but the God of the Bible. It held forth a Savior who, when defined, was not the Savior of the Christian world. The clanking of its chains of darkness was not heard in the foreign lands, where the carriers of its tidings meekly sought the audience of princes and rulers in order to establish their right to religious liberty. These serpents lied everywhere, hiding the essential parts of their doctrine and the real aim of their work. The apostles of the Latter Day Saints, and those

who stood closest to them in the priesthood in all lands, must have been acquainted with more of the Mormon doctrine than repentance and baptism. They must have known the whole conception in its details, withholding such parts of the Mormon belief as would prejudice the Christian nations against them. And it was only where their vile doctrines became known, that they sometimes were subjected to insults and harsh treatment at the hands of the people. Otherwise their mission was comparatively a peaceful one and extraordinarily successful.

While things abroad looked so innocent and worked so smoothly, something entirely different was being done in the United States. The obnoxious and anti-Christian tendencies of the Mormon Church gradually leaked out; and while the elders were perfectly able to hide these evils from the view of the saint and sinner in foreign lands, these evils could not be covered and evade the notice of the people surrounding the Church at home.

The "revelation" concerning polygamy became public property; military pomp and political ambition made inroads upon the saints gathered around Joseph Smith. Persecution followed; clashes came, in which the Mormons were worsted. Their temples and cities were ruined, and they themselves finally driven away from civilization. In spite of a "revelation and a command," purported to have been from the Lord, hundreds suffered a horrible death from cold and starvation, in an attempt to cross the plains and find a land in the West, where the practices of this peculiar religion could go on unmolested by the civilized world. A few survived; emigrations were undertaken at more congenial seasons; "Zion" grew strong; the Rocky Mountains became rocky fastnesses for the protection of the little band, which multiplied and replenished the earth with astounding rapidity. Now the real nature of Mormonism became apparent. Polygamy was openly declared to be the command of God; the people went headlong into this immoral practice. Misery is not an adequate

name for the results. Demoralization followed; the people, isolated from the world, and cut off from every avenue of escape, lost all individuality and became, either by fear or fanaticism, the abject slaves of Brigham Young and his foolish and evil whims and notions. A Mormon "Reformation" was brought on, during which the "Blood Atonement" doctrine came to the front. Hundreds were dispatched, and no one left who dared to tell the tale; the iron scepter in the hands of Brigham Young and an ignorant and fanatical priesthood, wrought havoc among a people who had forsaken all they possessed and suffered untold miseries in order that their lot might be cast with the "Lord's people." Massacres and murders were the order of the day. Mormonism had an opportunity to show what it was; and the evidences of its anti-Christian and barbaric spirit stand to-day on the pages of history, written in the blood of those who, too late, discovered their mistake. It was first when the federal authority had established its claim in Utah, that relief from this fearful theocratic despotism came to the poor, misguided and wretched souls who, in vain, had sought the God of Israel in the Rocky Mountains, and vainly had waited for the "Word of the Lord" through the human monsters who had led them to slavery and ruin.

The success of Mormonism in the Rockies emboldened the missionaries over the sea. From the pen of Orson Pratt, who was stationed at Liverpool, was published to the English-reading world a complete Mormon philosophy in a series of pamphlets. These writings forever settled the fact to the Christian world that the doctrines of the Latter Day Saints were diametrically opposed to the teachings of Christianity. Hundreds left the Church, and the "Foreign Mission" came near closing as a result of the new and strange doctrines.

Mr. T. B. H. Stenhouse says:

"The statistical reports of the Mission in the British Islands—June 30th, 1853—show that the enormous number of *seventeen hundred and seventy-six*

persons were excommunicated there during the first six months of the preaching of polygamy." (Rocky Mountain Saints, page 202.)

The rantings of Parley P. Pratt resounded from the Rocky Mountains; he had the creation of the universe down to a fine point.

The public generally was not aware of the depths of evil in Mormonism. Tens of thousands were misled, thousands of which could have been saved had the Christian Church always done its duty. Mormonism flourished notwithstanding its perverted doctrines. It appealed to the carnal mind. Its God was a God anyone might see and shake hands with; he was, as Heber C. Kimball, one of the "Twelve," said: "One of the most lively men that ever lived." Its Savior was a married man with three wives. Its Holy Ghost was a lot of diffused particles in the universe, and its Word of God was anything and everything, whatever the "prophet" might decide. Its prophecy foretold the destruction of a government and a people which the Mormons, under the teachings of their prophet, had learned to hate. Its "revelations" were dealing with carnal things, such as the regulation of polygamic lives, celestial marriage, the destruction of their enemies, etc. Nothing hidden or mysterious; hence, the uninstructed readily accepted it. There was no Holy Spirit needed to understand the teachings of Mormonism, or to apply them to real life; on the contrary, those who were spiritual minded soon found that they had made a mistake in the choice of their religion.

Notwithstanding the repulsive phases of Mormonism; notwithstanding all that has been written against it; notwithstanding its degrading influence and the sufferings it has inflicted upon its votaries, it is working to-day with unabated vigor, making a special and extra effort to convert the people in the United States to its heathen and hellish belief. Mormonism is now paying special attention to each separate State of the Union, and nothing will be spared to bring about the fulfillment of the volume of "prophecies" concerning the ultimate rule of the Mormons over this nation. With the

title and right as a State, Utah can afford its people protection in the practice of polygamy; and a rapid multiplication of the unfit will in the near future make strong the political hand of Mormonism. If the day should ever arrive that the Mormon hierarchy took the reins of government in this country, and the teachings of the past of that Church should still be in force, we would have an inquisition the like of which is not to be found on the pages of history. For notwithstanding the fact that there is a ridiculous, a foolish, side to Mormonism, it must ever be borne in mind that the chief aim of the Mormon Church is the extinction of all that it cannot "save." Whether that day shall ever come will depend upon the living, spiritual assertion of the Church of Christ; upon the personal, the individual, effort of those who have become established in Christ. The historical Church stands to-day, as ever, the grand critic, the grand discerner and weigher of truth; and it is her duty now, as in the past, to refute and combat heresy in every form, until she shall come out triumphant and victorious, having overcome every barrier in her way,—overcome the last possibility of the evil one.

I am well aware that the traveler on visiting Utah in our day would receive an impression somewhat different from the one this work aims to convey. There has been a greater effort in later years to impress the stranger that Mormonism is not what it is said to be; that it is a refined and Christian religion. The Mormons have learned by experience that their doctrines are obnoxious to the Christian world; they have learned that the less they exhibit some of their teachings, the better they are thought of. Besides, the social influence of the "Gentiles" in Salt Lake City has brought about a different state of things, and produced a circle of comparative refinement, even among the Mormons. This "elite" ever presents itself to the investigator and the sightseer, endeavoring to impress him that as he sees *it*, he sees Mormonism. It points out to him the beautiful cities of Utah; the wide streets and well-watered gardens; the seeming joy in the face of its people; and, above all, it

takes him to the tabernacle, where he listens to a sermon to which he, in the main, can have no objection. He is received in fine mansions, luxuriously furnished, and smiling faces abound on every hand. Willing hands tend his wants, and, if a person of note, he is treated as though he were in the perennial bowers of paradise. With such experience among the "saints," and being conscious of the fact that in this country everyone has freedom to worship God according to the dictates of his own conscience, he goes away from Utah fully satisfied that the Mormon doctrine is all right.

Here is where the mistake is made. A people should not be judged by acts prompted by biding diplomacy, but by the fundamental principles in its teachings,—by what it would do as a people had it the power to carry its teachings into force. It is impossible to know how kind the Mormons might be to visitors, even to their greatest opponents; we cannot imagine how far the possibility of their amicableness may extend. But one thing is possible: Its fundamentals, eternally fixed and unchangeable by "direct revelation from God," are before the world in tens of thousands of copies, giving unmistakable evidence that the defense of the historical Church of Christ attempted in this little volume, is entirely justified. These fundamentals of the Mormon Church for all time, given by "prophets" and leaders now dead and revered, can be read by everyone who wishes true, reliable and conclusive information as to the aims of a people who, under the present conditions and prospects, meekly and kindly receives the stranger and the traveler, and spares no pains to impress him that Mormonism is the best and the only true religion in the world.

There is no liberty outside of Christ. There is no true liberty outside of Christianity.

During its long line of march through the Christian era, the Christian Church has been continually annoyed by such pretenders, who, promising liberty, have led away unwary souls, only to fasten them in chains of slavery.

Mormonism is only a later attempt, on a larger scale, to

draw away the souls of men from truth, from the Christ in history, down to the hidden paths of hell and the destruction of individuality. Let earnest souls beware of its power to contaminate. Many a soul, once within the domain of its miry marshes, has never been able to retrace its steps and regain Christian ground, but had to content itself with a life in spiritual entanglements, and in an abject submission to unscrupulous rogues and a death without any positiveness of faith or clearness of hope concerning the hereafter.

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